

# THE HOLY NAME JOURNAL

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## Asides

Articles and regular features in this issue which treat of various aspects of Catholic life—like “Liturgy Is for the Living,” which deals with the devotional life of all Catholics, or “The Dominican Lay Brother,” which gives us a glimpse of the religious life, or “It All Began in 1915,” which portrays the inspiring life of an individual Holy Name man—all give, by way of contrast, a certain poignancy to the hard facts and urgent conclusions of another of our articles, “Come! Come! Stray Sheep.” To be outside the fold, to be cut off from the love and grace of God, is the supreme tragedy, the antithesis of the hope and warmth of the faith. Father Reilly proves that we of the faith cannot be indifferent to the plight of those who have strayed.

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# Editorial Page



## A Promising Investment

Did you ever consider the practice of the devout recitation of the Rosary as an investment? Approach the inspection of this practice as you would any venture in the investment field. Keep in mind the good that will accrue to you. As for the cost, it is your time and effort—your fidelity to a good habit and your personal application in a spiritual venture—that are to be expended. Compare your return value to affiliation with a business firm. Examine the promises of Mary as you would claims of an insurance agent, banker or broker. We want you to apply the rules of possible profit and loss to what the devout recitation of the Rosary can mean as an investment.

Our Blessed Mother gave us the Rosary as a lovely prayer and as a memorial and a reminder, its fifteen mysteries being a short commemoration of the life, suffering and victory of Christ. The investment of a little time each day in the devout recitation of the Rosary yields spiritual revenue, for our Blessed Mother has promised special graces to those who become her Rosary clients. She requests that you devoutly say her Rosary and leave the rest to her.

MARY has promised to those who are faithful to the practice of saying her Rosary devoutly these favors. She will grant great graces; she will be your protector, will be a powerful armor against hell; her Rosary will destroy vice and deliver from sin and dispel heresy. Those who devoutly say the Rosary will not perish; virtue and good works will flourish and a love of God will be substituted in hearts for a love of this world. The Rosary devotee will not be overwhelmed by misfortune nor die a bad death. He will not die without the sacraments of the Church. The just will grow in grace and become worthy of eternal life; the sinner will be converted. At the moment of death the Rosary will bestow on its beneficiaries the merits of the saints in heaven. The souls of those devoted to the Rosary will be delivered promptly from Purgatory; they will enjoy greater glory in heaven.

The favors you ask for through the Rosary you will obtain. You will be aided by our Blessed Mother in

all your necessities, for devotion to the Rosary is a sign of predestination.

Financial security or the accumulation of revenue is the purpose of an investment. The devout recitation of the Rosary offers material and spiritual security and the opportunity for acquisition of multiple graces. Protect your investment, the devout recitation of the Rosary, particularly by guarding against the common fault of forgetfulness and against wandering of the mind in meditation on the mysteries.

THERE are a number of people who waste time to whom the Rosary could be a source of spiritual revenue. It would be a good place here to check the words of the Master of the Vineyard: "Why do you stand all the day idle?" We are wasters of time. We fritter away our existence seeking material stability. We disregard our dire need of spiritual assistance. We figure in terms of capital gain, net profit, the sum that will be set aside as tax to the government. But it is vital that we give some thought to our spiritual needs, because on a day known to God the credit and debit columns of life will be closed and then balanced. Our Blessed Mother has asked repeatedly that we say the Rosary. She is not, however, going to place an ad in the daily paper to remind us; there will be no "classified" like "Part time work, fifteen minutes a day, seven days a week for men and women to say the Rosary. Apply personally."

A share in the promises made by our Blessed Mother are open to you who will faithfully and devoutly say her Rosary. Frankly, can you pass up this opportunity? The Rosary is not a difficult prayer. It is easy to insert the devout saying of the Rosary into your daily activities. Once you become accustomed to the recitation of the Rosary, alone or with the family, you will wonder at your former laziness. You will marvel that you could be numbered among the idlers in the market place. The Rosary investment, complete with accumulation of spiritual revenue is open to you. The only requirements are that you devoutly practice the recitation of the Rosary.



# COME! COME! STRAY SHEEP

by Peter Philip Reilly, O.P.

If the sheep has strayed, love of the Good Shepherd  
will compel us to bring him back to the fold.

SEVERAL YEARS AGO, a certain member of the American Hierarchy sent to the compilers of The Official Catholic Directory a most startling report. His recorded figures on the number of Catholics to be listed in the Directory for his diocese was the cause of wonderment. Upon inquiry by the editor, it was disclosed that this particular supreme shepherd of a diocesan flock chose to count his sheep while wide awake at days and not as a ruse to cure insomnia while reeling off inaccurate statistics at nights.

This good Shepherd was thus wide awake, day and night, regarding a major problem confronting Catholicism here in our States. In all raw reality, he placed an accute accent on the true and real distinction between nominal or "racial" Catholics and sacramental ones. He so listed as members of his diocese only those known in parish reports to have made their Easter duty. He had small tolerance for a "sound-off" system of statistics recording the poignant bleatings of stray sheep not following the Lamb of God.

What was recorded for this diocese ferrets out into the open forum of the faith the charitable task incumbent on all Catholics to make re-converts to Catholicism. This issue is a national one within the family of the faith of our fathers. It merits momentous attention and a due solution. For in every parish in every diocese of our land we Cath-

olics are far below par as regards the sacramental stock of our Church.

An initial questionnent this nationwide defection from the faith is Why do persons baptized in the Church depart from its list? An over-all answer, not applicable to those who just listlessly drift away, to this query is a twin one: some leave due to intellectual difficulties, others due to moral perplexities.

THE INTELLECTUAL departures from the household of His Holiness are educational in cause. A high school diploma or a college degree prove oftimes a testimonial of treason to divine revelation and human reason. While gaining these coveted sheepskins, this herd of stray sheep may be found grazing within the parched pastures of modern "isms." They gambol amidst the gamut of isms ranging from "A" to "Z," from practical atheism to all species of modern zanyism. Under the letter "C," Catholicism in their educational echelon finds treatment either in smug indifferentism or snide ignorance. Religion in general, and Catholicism in particular, for such is classed as a "black-out" for modern minds. Small wonder then such pseudo-intellectuals and liberals are wont to adopt as their Alma Mater hymn to a religion "Boola! Boola!" More than a few of them can be heard on occasion singing poignantly in wail-in-the-wilderness tones the refrain, "We are stray

little sheep who have lost our way, Bah! Bah! Bah!"

Besides intellectual cases there are a host of moral ones. The Ten Commandments of God and the Six Commandments of His Church prove sixteen points of departure for erring ones. The moral standards contained within these major codes of human conduct of the creature towards its Creator spell irksomeness to souls bereft of sacramental graces. Their refusal to receive the sacraments of the Church make wide the gap between themselves and their God.

The sixth Commandment of God especially looms formidable among such displaced persons of the Church. Having once received the sacramental graces special to the Sacrament of Matrimony, some wedded couples among American Catholics are wont to sell their searing being for a mess of pagan pottage. Their pride in possession comes in terms of the luxuries of a modern home, with small concern for children that make a house a home.

Likewise, numerous American Catholic youths take their cue for deportment within the norms of modern paganism. Enveloped within a prevalence of non-restraints in person<sup>al</sup> and social sex behavior, such young men and women pall at the idea of granting their allegiance to the Church's teachings in matters of sex. They rather elect to become members of the one-answer school of life: sex. In so following this pivot



of Freud, they remain away from the influence of the Church, choosing to become the unwary victims of a fraud.

This modern young smart set prove themselves, in due time, not too smart. They remain outside the Church, as lost children of God. Their distorted minds and perverted imaginations find residence within the fictions of movieland and its sex-laden scenarios of human life. This lost generation likes to remember to forget that the true meaning of the word Hollywood is Holy Cross. It takes time for this smart set to realize: it's more sublime to follow the single Cross of Christ, than be duped by the double-cross of Hollywood on modern youth.

IT IS THE charitable task for all Catholic Americans to reach with the hook of the Good Shepherd to these intellectual and moral cases of wandering sheep. These prodigal sons and daughters of the Church need us to furnish the oil of charity for the lamp of our faith kept burning in the windows of our Catholic hearts, lest these wandering ones die of exposure, intellectual wretchedness and moral hunger. We, as other shepherds within the fold of the clergy and laity, must in all Christian kindness convey to their attention the loving admonition of Christ, the Good Shepherd: "Come to me all ye that are labored and are burdened, and I shall refresh you."

Ours then is the priceless privilege of extending intellectual and moral aid to such modern Catholics adrift from the faith. In office, factory and in homes, one should give tender attention to our fallen friends and acquaintances. Discreet inquiries should be made deftly among this coterie of prodigals, to determine the causes and results of their absence from our ranks. Such talks, made in a spirit of Christian patience and forbearance, should lead to invitations to visit the parish priest. Any priest, in line of daily duty, will extend a most cordial welcome to such cases as another Good Shepherd. Such parlor chats in a parish rectory, with

the Good Shepherd's divine graces flowing, will lead the penitent ones to daily prayer, weekly attendance at Mass, and in God's good time, to the saving graces of the sacraments.

HOLY NAME MEN can especially enact the rôle of the Good Shepherd in this process in Catholic Action. Each member of the Holy Name Society could pledge himself to sponsor privately the return of one stray sheep to the fold. They could shepherd to the Sacrament of Confession on the second Saturday of the month at least one soul to be shrived of the errors of their lost way. On the following day, the second Sunday of the month, Holy Name Communion Sunday, theirs would be the supreme happiness of partaking, with their delinquent friend come to spiritual life, the very Bread of Life. This charitable job done in His Name, and in Catholic Action, will pay eternal dividends to the Church, to the Holy Name Society, and to the sheep once on the stray.

Let each one reach out with the all-extensive hook of Christian charity to restore faith and hope to legions of

Catholic Americans, now in legions that are lost. Let us make sacramental Catholics out of nominal ones. Let us see to it that every member of the American Catholic Hierarchy sleeps well of their nights. Let us all be wide awake to the task of today: the re-conversion of American Catholics to Catholicism. The annual Official Catholic Directory will then come accurately up to date with the will of the Good Shepherd.

The Good Shepherd wills it thus. Here are His sentiments on this task in His divine words:

For the Son of Man came to save what was lost. What do you think? If a man have a hundred sheep and one of them stray, will he not leave the ninety-nine in the mountains, and go in search of the one that has strayed? And if he happens to find it, amen I say to you, he rejoices over it more than over the ninety-nine that did not go astray. Even so, it is not the will of your Father in heaven that a single one of these little ones should perish. (*Gospel of Saint Matthew, Chapter 18, Verses 11-13.*)

## THROUGH PRAYER AND PENANCE

Ultimately, in the sight of God, each soul stands alone. We may be powerless to exert any direct influence upon nations and parties—but by God's grace we can be transformed in ourselves and by word and example bring Christ to those in our own immediate circle. If surveying the world scene we experience a feeling of powerlessness, looking within ourselves and around our own families we must feel a sense of power which is great because it is the power of God.

If, as our Lord tells us, there is "joy before the angels of God upon one sinner doing penance," who can doubt the effect of sustained and determined acts of penance upon the whole world? We know how Moses, with arms uplifted in prayer, brought victory to the children of God struggling against His enemies. We know from the lives of the saints how often their sacrifices brought graces to entire nations. There is no reason to believe that in modern times the same methods cannot be used with success. Some devils, our Lord told His disciples, are "not cast out but by prayer and fasting." To prayer and penance, therefore, must we have recourse if we are to withstand the perils which may confront us.

The best of all penance is that which God sends us. Acts of self-denial which we freely choose are precious in the sight of God. But far more precious are those sufferings which we have not chosen and which have come to us unasked. The chalice of suffering which Christ drank was bitter and unattractive. He asked His Heavenly Father that it might pass from Him. "Yet," He added, "not my will, but thine be done." To accept God's will without complaint is the greatest contribution that any Christian can make to the cause of world peace.

—CARDINAL BERNARD GRIFFIN OF ENGLAND



# The Swiss Guard In Rome

by Anton J. Gahlinger

(as told to Wanda Waters)

**R**OME, THE ETERNAL CITY, is rich in traditions that date back to the time of Christ. Therefore, the Pontifical Swiss Guard, of which I am retired captain, cannot claim great antiquity, for it is only about five hundred years old. Yet, according to what is historically venerated as old in America—anything relative to the time of the Revolution or the Civil War—one would by comparison consider the Swiss Guard a very ancient fixture. The armor which I wore as an officer bore the emblem of the house of a nobleman who served in the Crusades.

But why the Swiss Guard for the Pope? And why not an Italian Guard, in Rome?

It is true that Italy has always had a very fine army, and the Italian nobles have contributed much from their personal resources to the Holy Father out of deep veneration, but it is a legendary privilege of Switzerland that the Vatican be guarded by the Swiss soldier. This traditional prerogative began at the time of Pope Julius II, of the early sixteenth century.

During the time of the Renaissance, the Swiss army enjoyed the reputation of being the best trained in Europe. Frequently the Swiss soldiers were hired (such things were done then) to act as personal guard to many powerful monarchs. Originally, the Swiss had earned this respect when their army, composed of some hundred men, proved its military ability by strategically conquering the powerful and ag-

gressive Duke of Burgundy, Charles the Bold, who had attacked Switzerland three times during 1476 and 1477.

After Julius II was elected Pope, he



ANTON J. GAHLINGER  
*Captain of the Swiss Guard*

enlisted the aid of the Swiss army to help him liberate Italy, then the Vatican State, from neighboring feudal princes. These troublesome princes rented their provinces from the Vatican, but refused to pay the State of the Church the rental they had agreed upon and schemed to annex this territory as their own by force of arms. The Pope desired to free the Church from foreign domination, particularly of the French, and in 1511 formed the Holy League to which Spain, England and Switzerland were parties. When the Papal sovereignty was reestablished with the help of the Swiss allies, the Swiss Guard was hired to stay

on at the Vatican as personal guard to the Holy Father.

Although there is no record of positive proof, it has been said that the great artist Michaelangelo, sponsored by Pope Julius II and commissioned to paint the beautiful Sistine Chapel, designed some of the colorful uniforms of the Swiss Guard.

**T**HE SWISS GUARD served the Pontiff faithfully. Then on March 6, 1527, came the supreme test of its courage and fidelity. The date is known in history as the "Sacking of Rome" and occurred during the Pope's war with Charles V of Germany. It was the German King's general, the Constable of Bourbon, who led his troops in a surprise attack on Rome. During the bloody skirmish that followed, 145 of the total guard of 187 men gave their lives in the protection of the Vatican, while the Holy Father himself was made prisoner; later, 42 Swiss guards managed to rescue Pope Clement VII from the enemy.

In a later age, Pope Pius X, who died in 1914 and was beatified in 1951 as the "Pope of Peace," had other ideas about armament. With the onset of World War I, the commander of the Swiss Guard prepared a "defense plan" for the safety of the Vatican, marking out positions for the company. The Pope asked the commander the meaning of a certain mark on the proposed plan. The commander explained that it specified the position of a cannon.



"And can you fire this cannon?" asked the Pope.

The commander answered that he could.

"Then place that cannon in the most remote part of the cellar, so that it can never be fired," said the Pope. "The Vatican will not be defended by cannon."

Since then the Swiss Guard has been restricted to carrying on the peaceful tradition set by Pope Pius X; and, of course, Pope Pius XII, as the "Pope of Peace" of the present day, has no desire to change to the use of arms in spite of the threatening dangers from Communism. The Swiss Guards drill carefully every day, however, in the best of military traditions, wear broadswords and carry spears on some occasions. Still our position is generally that of guides to visitors through St. Peter's, and guards of the gates and court. The Guard is the Pope's official escort and is also personal escort to visiting dignitaries in the Vatican. The last two duties are prerogatives reserved for the officers, and, as captain, I've had the opportunity and pleasure of escorting the heads of nearly all the noble houses of Europe, ambassadors from various countries, as well as the American envoy on several occasions for personal interviews with Pope Pius XII.

At one time when the Holy Father was visited by the King and Queen of Italy, Victor Emmanuel III and Helena, I found that during the course of the official interview I was standing on the queen's long, satin train. I was then a young corporal and it was an extremely embarrassing experience for me. Luckily the gracious queen was very forgiving.

Another duty of the Swiss Guard is to stand at attention inside St. Peter's during some parts of the Mass on great feast days, canonization ceremonies and celebrations.

**W**E ARE TRAINED, when standing at attention, to stand so rigidly that not a muscle must move in the guard's

body. Once, while in this position, a small boy strayed away from his mother to survey me critically. Thinking, no doubt, that I was a statue, he walked around me several times, pulling at my trousers. Not satisfied with that, he then began pinching my leg. It hurt, but I did not move. I saw him shake his head and remark unbelievably, "He's soft, he's warm, but still. . . ." Then, when his mother picked him up, he reached over and pinched my nose! Satisfied to see my eyes blink in horror, he exclaimed in a high, piping voice, "He's not a statue!"

In order to become a Swiss Guard the applicant must have the following qualifications: He must be at least six feet tall, must be a native Swiss with basic military training, and must come from a good family; this does not mean a noble family, but rather a good, honorable family. The entire company of the Swiss Guard comprises one hundred perfectly disciplined soldiers for which there are six officers. The officers are nominated directly by the Pope, and only they are allowed to marry while in service. An apartment is provided for them in Vatican City with accommodation for their families.

Living in the Vatican has been quite an experience for my wife and children; my children frequently had an opportunity to play with children of official delegates from all parts of the world. Since they were of all races, colors and creeds, the experience taught my children to believe in the brotherhood of man. Here I must smile as I recall how one day my little four-year-old girl put on my helmet, announced to my astounded company that she would command their drill that morning in my place, and called to them sternly in Swiss-German, "Line-up!"

Another privilege allowed only to the officers is that they may apply for a leave of absence and may return to the Swiss Guard any time without losing their rank. At present I am on such a leave.

Knowing our Holy Father closely has filled me with the most profound respect and admiration for the leader of our Church, the Vicar of Christ on earth. Truly he is a man venerated by all religions. Because of his great influence I have dedicated my humble person to fostering closer contact with His Holiness for Catholic people of all countries and to inspiring an appreciation of what the Pope is doing for world peace. I must say that I have found the response to my efforts in the countries I visited very wholesome. It is also my desire to acquaint the people with the goodness of Pope Pius XII and to personally aid him in his crusade against Communism, which is more of a threat than most people realize. Many persons forget how necessary the unity of moral strength is toward religious security and world peace. It is my wish to remind the people of these things and to promote moral and spiritual ideals.

In line with this project, I feel that I must return to South America, visit Canada, Japan and China; then my plan is to enroll in the University of Fribourg, Switzerland, for an intensive study of the history of religion. In this way I will have the theory, knowledge and practical experience (a combination of idealism with realism) as preparation for this "strange vocation" in which I am something of a pioneer. Once I have established this necessary background, which I expect will take about ten years, I shall be ready to go out into the world again — without armor, without uniform or cassock, but with my firm conviction and faith that God will help me to do His work.

I shall always remember, too, that a man choosing such a singular vocation must at all times have clear principles before him as well as the personal courage of a soldier; he must also lead a thoroughly religious life. All these things were deeply instilled in me by the beautiful example of our Holy Father, whom I have been privileged to see daily in my position as captain of the Swiss Guard.



# IT ALL BEGAN IN 1915

by Fred Muth

Once he helped start the Holy Name in St. Sebastian's,  
John Noll never failed in his devotion to the Society.

**A**S THE MONTHLY procession of Holy Name men left St. Sebastian's school hall in Milwaukee on Sunday, September 14, to wend its way toward the church, there was nothing new that met the onlooker's eye. Every second Sunday this group walks down the street toward the church, led by their Holy Name banner and the American flag. There was, however, an extraordinary personage in the procession that morning. He was not a celebrity nor a newcomer. He had been in that procession before. In fact, he had been in that procession so many times that this was his special day. It marked his 450th consecutive Holy Name Corporate Communion with the Holy Name Society of St. Sebastian's Parish. It all began way back in 1915.

On the third Sunday of March in the year 1915 the first pastor of St. Sebastian's Parish, the Rev. F. C. Kleser, stood before his congregation of less than one hundred families and asked the men of the parish to remain after Mass to organize a men's society. Realizing that the success of his young parish would eventually depend upon a strong men's organization, the pastor exhorted the men to remain so that with them he could begin to form the nucleus of what he hoped would eventually be the strong right arm of the parish. History records now that only twelve men remained in church to discuss this matter with their pastor. He explained to these twelve what his desires were and how important he felt a solid organization of men in a parish would be. Seated among the twelve was a comparatively young

fellow of thirty-one by the name of John G. Noll.

Mr. Noll was one of the two ushers in the parish and obviously had many contacts with Father Kleser. During one of his visits to the rectory he happened to pick up a *Holy Name Journal* off Father Kleser's desk and became interested in this organization of Catholic men from what he read in the *Journal*. During the course of the short meeting of these twelve men, Mr. Noll expressed the opinion that the little group of men ought to organize a Holy Name Society and that this society for men ought to become the official men's society in the

parish. He moved that the parish organize the society and his motion was carried.

Father Kleser was quite delighted with the turn of events and proceeded to explain the objectives and obligations incumbent upon members of the Holy Name Society. He told them the most important obligation was the monthly corporate reception of Holy Communion. Immediately there was a strong reaction among the twelve as to the impossibility of making such a request of men. They told Father Kleser that never would he get men to approach the altar rail each and every month



JOHN G. NOLL OF MILWAUKEE (center) IS CONGRATULATED ON 450TH CONSECUTIVE COMMUNION WITH HOLY NAME SOCIETY BY BISHOP ATKIELSKI AND ELMER SCHMIDT, PRESIDENT OF ST. SEBASTIAN'S HOLY NAME



because the common policy was the reception of the Sacraments once a year. The stress that Father Kleser placed upon this monthly reception of the Sacraments, however, brought from the twelve a promise that they would do their level best to show the way to the other men of the parish. They promised Father Kleser that they would assemble in the front of the church on the second Sunday of April and every second Sunday of the month thereafter. Father Kleser then appointed two temporary officers, a Mr. Paul J. Imse as temporary president and Mr. John Noll as secretary.

THE FIRST Corporate Communion of the Holy Name Society at St. Sebastian's was held on the second Sunday of April, 1915. Our distinguished record holder, Mr. Noll, and the other eleven were in attendance on that first Corporate Communion Sunday, as they had promised. At the meeting that followed the Corporate Communion, Mr. Noll was appointed membership chairman because of his contact with the men through his usher assignments. On his own he obtained from National Headquarters application blanks and as each man entered the church on the succeeding Sundays he gave them an application blank and a serious talk on joining this new, unique group of men. In less than two months he had secured eighty-eight members, all the available men and young men of the parish at that time. On officially receiving these men into the Society, Mr. Noll arranged to present each man with a Holy Name button and with a subscription to the *Holy Name Journal*. He remained secretary, and membership chairman as well, for seven years after which time he was elevated to the position of vice-president.

It was in 1922, while he occupied the position of vice-president, that Sunday morning breakfast meetings were started at St. Sebastian's. These monthly breakfast meetings have continued ever since. The Society was

built up to a strength of four and five hundred men and today averages throughout the year between five and six hundred men at the Corporate Communion rail.

THE RECORD that Mr. Noll built up in promoting the cause of the Holy Name Society at St. Sebastian's is reason enough for the special honor given to him at the September meeting of his Society but the occasion on September 14 was even more important. Of the original twelve men who formed the Society he is the only man left within the parish limits. For over thirty-seven years he has been an active member of the branch and has established the enviable and outstanding record of never, during that period, having missed a monthly Corporate Communion of the Society. Mathematics, therefore, shows us that he has received Holy Communion with the Holy Name Society 450 consecutive months since he first promised Father Kleser that he would approach the Communion rail each and every month. Today he is still as active a Holy Name man as is to be found anywhere in these United States.

So it was that on the last Communion Sunday, September 14, as that monthly procession left the school hall, all eyes were upon John G. Noll, who was to be honored in a special way at the breakfast meeting to follow the Communion Mass. A telegram of commendation from Very Rev. Harry C. Graham, O.P., National

Director of the Holy Name Society, was read and presented to Mr. Noll at the breakfast meeting. He was being honored in a parish Holy Name Society which today is the largest branch in the Archdiocese of Milwaukee, having on its membership rolls over twelve hundred names. He was being honored, too, at a very singular time, since the occasion also marked the first official appearance before the Holy Name Society of a newly appointed pastor for St. Sebastian's. This newly appointed pastor is a celebrity in himself, for he is the Auxiliary Bishop of the Archdiocese of Milwaukee, the Most Reverend Roman Attielski, D.D. Mr. Noll likewise was being honored in a parish Holy Name Society which gave to the Archdiocesan Union in Milwaukee its first Archdiocesan president. Strangely enough, that president was also one of the first twelve that met with Mr. Noll in organizing St. Sebastian's branch. All in all, therefore, the celebration at St. Sebastian's on September 14 was a unique one.

The Communion record of Mr. John G. Noll, and his record of loyalty and devotion to the Holy Name, probably would be hard to equal anywhere in these United States. Our congratulations, therefore, to Mr. Noll on his outstanding record of Holy Name performance. May he be an inspiration to Holy Name men everywhere, to live up to the obligations of their great Confraternity and through it bring themselves and their fellowman to sanctification.

## The Ten Commandments of Citizenship

1. Know your government.
2. Know the issues before it.
3. Keep up on foreign problems.
4. Be tolerant of other races, religions, and nationalities.
5. Practice your own religion.
6. Read newspapers and magazines critically.
7. Use your vote.
8. Follow closely the actions of your elected representatives.
9. Join political organizations.
10. Be American first.

—Catechetical Guild.



# "Saint" Christopher Columbus — Perhaps?

by Joseph Lydon

Examining the spiritual aspects of the man Columbus casts a new light on a familiar figure.

**T**HE MAN who is officially credited with discovering America could one day be a canonized saint. The cause for the beatification of Christopher Columbus is under way. The only obstacle, at least according to the public press, in the way of progress at present is the lack of authentic information on the marriage of Columbus. The actual documents cannot be found, but the search for them is being vigorously continued.

Inasmuch as Columbus was a very religious man, a member of the Third Order of St. Francis, who frequently appeared in public garbed in the habit of Francis, had the ideals of a missionary and was more of a crusader than adventurer, and received the Sacraments regularly, it can be presumed that his marriage must have been correctly performed, but the Church never "presumes" in the case of beatification or canonization. Facts must be presented, incontrovertible facts.

Every school child can glibly recite that "Christopher Columbus discovered America in 1492." However, not many people realize that there was far more to "discovering America" than just setting sail on a hunch and hoping for the best. Columbus did a tremendous amount of research and study before he initiated the plans for his expedition.

There were men who dreamed of and suspected the presence of a "new world" long before Christopher Columbus was born. It was the writings of these men which were studied by Columbus and which fired his imagination and con-

vinced him that the world was not square, but round. These early writers to all intents and purposes "launched" Columbus on his great adventure, though they were for the most part monks or clerical scholars tied down with responsibilities.

**T**HE SPHERICITY of the earth was acknowledged by scholastic monks for centuries before Columbus was born. St. Bede, the Venerable Anglo-Saxon monk of the eighth century, taught the entire system of ancient geography in his book "De Natura Rerum." Isadore, Archbishop of Seville, composed a treatise on astronomy and cosmography. Virgilius, a Celtic monk, a saint and Bishop of Salzburg, proved the rotundity of the earth and the existence of the antipodes. St. Albertus Magnus, the Universal Doctor, formulated proofs of the sphericity of the earth. St. Thomas Aquinas, his fellow Dominican, Vincent of Beauvais, and Cardinal Cusa, furnished a wealth of information on the subject for Columbus to study.

Albertus Magnus maintained that by sailing westward land would be found. Cardinal D'Ailly composed a narrative which aided Columbus materially. To find out more about other lands, Pope Innocent IV sent John of Carpini, a Franciscan Friar, to Tartary. In 1316 the Franciscan Odoric of Pordenone was sent to India. And there was Marco Polo, whose travels provided a fund of information for the questing Columbus.

The stage was set for some one to discover America. Christopher, the lad from Genoa, came along to fill the rôle. He studied the legends and traditions of men who had gone before him to lands in the West. St. Thomas the Apostle was reputed to have found lands westward. He was followed by Columba and Brendan. Recent archaeological studies tend to confirm the theory that Irish monks arrived in America centuries before any one else. Celtic ironwork has been discovered in the graves of the mound-builders. The Sagas of the Norsemen relate seeing monks among the Indians. A tradition prevailed among the American Indians from Hudson Bay to the Gulf of Mexico that white men had appeared among them at an early age and preached a new religion. And there were the sagas of Americus Vespucci.

**T**HE PRELUDE to the official discovery of America was a dramatic one. The fifteenth century into which Columbus had been born was a brilliant one. The arts and sciences were being assiduously cultivated, books were being bound and illuminated. The study of geography was being advanced. The century was rife with great names in the Church, in literature, in statesmanship, in the arts and sciences.

Then came the real drama, a poor boy came up from Genoa with an idea and a dream in his heart. He was unnoticed during all the years of study and prep-



arations, and then he dominated the century. Many of the great names at that time are now forgotten. Some who won immortality are known today only to the educated, but not to the man on the street. But there is not a man, woman, or child in America who does not instantly recognize the name of Christopher Columbus. He needs no introduction.

Yet oddly enough Americans do not have a true picture of Christopher Columbus. Not many people realize that he was the material of which saints are made. Some historians have presented him as a merely legendary figure, while others have defamed him. Columbus was no mere adventurer; an adventurer yes, but on the scale of a crusader, a dedicated knight errant. He considered himself no more than an instrument in the hands of God. Providence was choosing him for an important assignment. Even he little realized the significance of that assignment. He thought his primary objective was to find new lands so that he could find great treasures with which to rescue the Holy Land from the infidels. In his agreement with Ferdinand and Isabella he requested one eighth of the profits of the voyage, and one tenth of all the gold and pearls which might be found. He vowed "to devote every maravedi that should come to him, to the rescue of the Holy Sepulchre."

**M**ANY OF THE FACTS concerning the early history of Columbus are obscure and some are disputed by historians. It is generally believed that he was born in the decade between 1436 and 1446. Genoa is credited with his birthplace. His parents were poor artisans, probably weavers. Tradition declares that he was a student at the University of Pavia, but this is denied by modern historians who declare that he went to sea at 14 and acquired his knowledge entirely by self study. Both may be right. Boys left school at an early age in those days. And it seems probable that his thirst for knowledge must have been whetted at some source. Perhaps he did attend the University of Pavia before he went to

sea at 14 but that he continued his studies after that on his own.

Columbus searched the Scriptures well and went to the works of St. Albertus Magnus, Roger Bacon, Thomas Aquinas, and Vincent of Beauvais for knowledge. He also read the adventures of sailors who had made unusual discoveries in unknown lands in uncharted areas of the world. All these things fired his imagination. Navigators of his era talked glowingly of Cathay. The young Columbus caught the dream of discovering the elusive passages. With immense wealth in his hands perhaps he could free the Holy Places in Jerusalem.

Because the Portuguese seamen had been making many strange discoveries, Columbus went to Portugal in 1470 to learn the details of those discoveries. While there he studied the maps and charts of Bartholomew Pereltrello, the former governor of Porto Santo. There, so it is said, he fell in love with and married the daughter or a close relative of his patron.

In 1484 Columbus petitioned King John to fit out an expedition for western research. The King put Columbus off and secretly used the young mariner's plans to fit out an expedition on his own. The venture failed. Disgusted with such duplicity, Columbus went on to Spain, where he tried again to interest a monarch in his dream. Members of the clergy and hierarchy aided him in every way, but the King sent him away empty handed. Sending his brother Bartholomew to plead with King Henry VII of England, he set out himself for the French Court.

It was while he was on his way to France that God took a hand in the matter. Columbus stopped one night for shelter at the Franciscan monastery of La Rabida. There he found a true friend in the Prior, Juan Perez. The Prior had powerful connections with the Spanish Court. He listened to the theories and plans of Columbus and thought them good. Another interview was arranged with Ferdinand of Spain, which also proved fruitless. Queen Isabella, however, had faith in the earnest young seaman and sent for him to return to Court.

He did so and arrangements were made for his expedition.

Christopher Columbus was a religious man and a true Franciscan Tertiary. Before taking the helm of his flagship named in honor of our Lady as the "Santa Maria," he and his crew heard Mass at the little monastery of La Rabida. The cross was chosen as their standard. On August 3, 1492, with three small caravels, the "Santa Maria," the "Nina" and the "Pinta" Admiral Columbus set sail to make his dream come true. The small company sailed out of the harbor of Palos and forged into the unknown.

**I**T WAS NOT a pleasant voyage. Many of the men were unfriendly, particularly those who were forced on the journey as a punishment decreed by their King for the misdeeds of their townpeople against the Crown. Columbus used every ingenuity to please and placate them. Every evening the hymn "Ave Maris Stella" was sung by the assembled companies on the decks of the tiny vessels.

It was with a nearly mutinous crew that Columbus first sighted land. The date was October 12, 1492. Columbus landed on the little island, claimed it in the name of God and the King of Spain and named it San Salvador. The Knights of Columbus have recently erected a memorial church on the site of the landing. Columbus discovered Cuba and Haiti. Further explorations were cut short by the wrecking of his flagship on the reefs. After erecting Fort Nativity, Columbus left forty men in charge and returned to Spain, bringing with him birds, animals, plants, golden ornaments, pearls, and six native Indians replete with paint and feathers.

No man ever received a more glorious homecoming. Bells rang and rockets flared the sky all along his line of march to Barcelona, where Ferdinand and Isabella received him with royal honors. The discoverer little realized that he had discovered a new continent. His own dream was paramount. He immediately renewed his original pledge,

*(Continued on page 36.)*



# THE DOMINICAN LAY BROTHER

## Brother Charles Provenzale, O.P.

What is the Lay Brother and what does he do, if he is not a priest?

**A** BROTHER in the religious life is a man who loves God first, himself last. He is a man who consecrates himself to God by means of his religious vows made in some particular religious group whose superior represents Christ and His spouse, the Church. The Brother is a man who chooses a humble and obscure life. His is a life of sacrifice, loving sacrifice, made in answer to a definite call from God to this or that particular field of activity.

There is little doubt that when Mother Church goes about accepting the sacrifice of a man's whole life, she is manifestly concerned that certain requirements are made and sound ideals are aimed for. The desire to serve Christ more intimately in a humble, often humiliating, manner; the possession of a good moral character; the freedom from family obligations; the sustaining of good physical health and the ability to do manual labor—these are some of the more important requirements for a man entering the religious state of a lay-brotherhood. His ideals must be Christocentric, centered wholly on Christ. He chooses to follow Christ in His hidden life, in those years hidden from men's eyes, in those years so close to Mary, in those years ever-pleasing to the Father.

Once accepted by some religious group, the Brother begins what is usually called his "postulancy," the period of time (it varies in different institutes) during which he tastes of the life he hopes to lead. He sees whether or not it is the life for him. At the same time the superiors from their vantage point

of much experience and wisdom also see if *this* life be for *this* man.

The new postulant finds himself doing many jobs, and most of them extremely varied. He works about the sacristy, caring for the vestments and sacred vessels of the altar; he finds himself serving in the refectory (dining room of a religious family) or helping in the kitchen or about the religious house doing the menial work of cleaning and dusting; he who yesterday perhaps never had handled a hammer or saw finds himself today doing carpentry work! All in all, he tastes of the life, for these different manual tasks are not his only concern. *The Lay Brother is a religious.* That is what counts for him—his religious life. His occupations are but secondary when viewed from the point of his spiritual life. That is what must be uppermost in the new religious' life: first things must be first. When—as might happen—the physical, the material considerations draw him too much from his Christ-centered life, then his religious life is thrown off balance. The balance, the equal measuring and interflowing of both aspects of his life is truly the struggle of his life.

**T**HE PERIOD OF POSTULANCY ended (in the Dominican Order, after a six month period) the man who stepped into the religious life from the world, offering himself to God, starts a new phase of his religious life or terminates the whole trial. He can either leave of his free accord or be asked to leave,

should his superiors deem this the best policy for the Order and for the man involved.

Granted that our particular Brother both wishes to remain in his new religious life loving and worshipping God by his humble services, and granting that the superiors desire his continuance as one of their number, he then begins what is known as his noviceship. He dons the religious habit and takes a name, his religious name. This last act is done to indicate quite plainly that John Doe renounces the world completely: he wishes to be dead to the old world that he might live with Christ Crucified. He even gives up his own name, certainly the most individual thing he possesses in the external order.

As a novice, the new Brother continues his manual labors, but much more intensely and completely he studies the vows of a religious, the rules of his particular Order or Institute, and he attempts to advance in the spiritual life. The business of a novice constitutes a trying life. Many humiliations he heaps upon himself in his zeal and first-fervor for his new-found life, and many other humiliations may be piled on him by his superiors and fellow-novices. He is made to see himself as he has never seen himself before. And the resulting portrait is not often one to be admired.

Like the seed Christ so often mentioned in the Gospel, the novice must fall onto the ground and die. It is not until death of the old self has resulted that new life can truly spring forth—spiritual life. Because Christ has said



just that, the Brother keeps these words in mind to help sustain and support him across the chasm from his old life to his much desired new life. And to die is rugged business in any man's language!

THE YEAR and the day of noviceship required by Canon Law fulfilled, the novice pronounces his first vows of Obedience, Chastity, and Poverty. The Vow of Poverty deprives him of the use of money and of personal property; the Vow of Chastity takes from him the happiness of married life and strengthens him to live a pure, chaste life as a lover of the Savior; the Vow of Obedience literally takes his will from him—the most prized possession of any man—for he must live henceforth under the command and wishes of a superior, seeing in the superior's will the Will of God, not always an easy task.

"Takes away," "deprives," "renounces"—is that all the religious life is for this poor man of God, then, a matter of complete deprivation? How can it be human? Compared to what is given to the Brother who truly gives himself wholeheartedly, the sacrifices are not so much as they first seem to be. The peace and happiness which the world cannot give is his—and the riches of heaven are promised him in the life to come. The life of a Lay Brother may not be the easiest way to Heaven, but it certainly is a sure way if he but lives the life as he originally promised.

Actually, why are there such men as Lay Brothers? There are such men as Lay Brothers because God has deigned that in His Church (as in everything He created) there should be great harmony and order. He established His priesthood and from this grew the beautiful plants of vibrant Christian life which constitute the religious Orders, Congregations, and Institutes. In these very groups there were needed more than priests alone. There was a place and a need for aides to the priests who would preach and teach the Word of God; there were needed helpers in the spiritual and material order who would help give life and meaning to the words

spoken by the Fathers, which life and meaning would come in a measure from the prayers and religious life of these co-helpers, the Brothers. In handling so much of the physical, material labor involved in any institute, it is easy enough to see that a Brother leaves the Fathers free to teach and preach and administer the sacraments of the Church without being hampered and distracted by worldly pursuits.

AS IN EVERY LIFE, and most of all in the religious life, there are many difficulties to face if one is to get anything out of the life. But to help him derive

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*Labor itself is prayer, when borne for God or souls, or because it is of obligation, and is performed with the right spirit. Nay, it is far more acceptable to the Blessed Master than mental or vocal prayer engaged in when one should be occupied at something else. . . (The lay brothers) are never more pleasing to God than when they are laboring with a good will and a good heart so that their clerical brethren may reap a more fruitful harvest of souls. By such toil, moreover, they participate in the merits of the apostolic ministry itself. The greater their zest, the greater also will be their reward therefor.*

O'Daniel,

*The Dominican Lay Brother*

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full profit from the life he has been called to, the Dominican Lay Brother has four great, saintly Dominican brethren who have gone before him in the same pattern of life: Blessed Simon Ballachus, Blessed James of Ulm, Blessed John Massias and Blessed Martin de Porres, the last of whom certainly has been showing his heavenly favor with Christ from the time of his death until the present moment.

The call of a vocation to the religious life is neither a casual invitation to be casually rejected, nor a harsh command. It is a great grace that God gives to a few—and yet to more souls than we at first glance might think. Many vocations are turned from—God is given a lesser consideration than is some worldly inclination or calling. God loves the person all the same. But how this soul

might make God so much more loved and how much the more he might assure his own salvation and that of so many others were he to answer the call of Christ "Come, follow me"!

St. Bernard says that a religious lives more purely, falls more rarely, rises more speedily, walks more cautiously, is bedewed more frequently with heavenly graces, rests more serenely and dies more confidently, is purged more quickly and rewarded more abundantly. How God must give Himself to one who has spent the years of earthly existence giving himself to God!

ONE ENTERS religious life with good resolutions bursting his heart asunder. The difficulties, the trials, the setbacks—these would all but smother the fervor, the zest for the life if only one had not the love of Christ which garnered such great merit for loved ones from Bethlehem to Calvary. It is from these merits, these graces of the Christ, that the Lay Brother rises along the path of sanctity which is true religious life. It is from the love of Christ for him—shown in so many ways—that the Lay Brother obtains the graces to form, strengthen, and confirm his good resolutions and desires of the first days.

Many persons, Catholics and others, often ask the question, "And why, of all the lives possible, did you choose the Laybrotherhood?" Why such a humble, unknown life? Love does peculiar things in our everyday world. Imagine what *divine* love can do to one on earth here. Who are we to question God's beckoning to a young man—or not so young a man—to lead a life so consecrated and needful as that of a Lay Brother? "His ways are not our ways, nor His thoughts our thoughts." Indeed, the life of the Lay Brother is hidden from the lights of the world; only in heaven is known what, by the prayers and toil and love of a humble, self-sacrificing Lay Brother, is obtained for himself, his fellow religious, the world. And all because the Brother by willing self-sacrifice and labor makes it possible for the priests of God to preach, teach, and administer.



# The Immaculate Heart Of Mary

**V. F. Kienberger, O.P.**

**O**N DECEMBER 8, 1942, in the Basilica of St. Peter, our gloriously reigning Pontiff, Pope Pius XII, consecrated the entire world to the Immaculate Heart of Mary. In extending the festival of the Immaculate Heart of Mary to the universal Church, the Holy Father was of the opinion that this feast, with the aid of our Lady herself, would be instrumental in restoring and preserving peace among all nations. Again, Mary's intercession would bring about the freedom and exaltation of the Church, the Spouse of her Divine Son. Moreover, with the conversion of sinners, the Feast of the Immaculate Heart of Mary would surely strengthen the faithful in the love of purity and in the practice of virtue.

From these Papal statements every Holy Name man realizes the importance of this feast in honor of the holy heart of the dear Mother of the Blessed Christ. The Feast of the Immaculate Heart is a most important celebration in the liturgical year. Hence all recognize the holy significance of both the festival and consecration of the world to Mary's Heart, as well as the importance of the devotion to the Maternal Heart itself.

When the faith of France was waning, the renewal of devotion to the Sacred Heart by St. Margaret Mary Alocque brought back many errant folk to lives of heroic zeal. Their holy lives caused many an intellectual to seek re-

pose in the Heart which so loved men. Laborers who forgot Christ the Workman, found their way back to the Son of God Who gloried in being a carpenter's apprentice. Women who spurned the Sermon on the Mount retraced their steps to seek solace from the Compassionate Christ Who had said, "Blessed are the clean of heart for they shall see God!" An indifferent world began to rally to the cause of the Sacred Heart and began to acknowledge publicly before men the Kingdom of God.

And now in these days of strife and uncertainty, worldly men and women are seeking the aid of the "Cause of our Joy" and the "Refuge of Sinners." These folk, tired of pagan practices, by reason of God's mercy, have received His saving grace. They have all heard the messages of Lourdes, LaSalette and Fátima. They have joined hearts with the holy people of God who have persevered in the love of Jesus and Mary and in the "Breaking of Bread." This united assemblage of minds and hearts in the service of our Lord and His Blessed Mother is bound to stay the avenging Hand of God Who once repeated "that He had made man" (Gen. 6:6). Judging from the heroic zeal of Christians it cannot be denied that God's powerful grace is poured forth abundantly upon all men of good will through the devotion to the Immacu-

late Heart of Mary, "the Hope of the World." This Heart is the consolation of the afflicted and the security of those who are in forced labor camps behind the Iron Curtain. Through this devotion to our Lady another opportunity is given all mankind for peace on earth and the firm security of a heavenly reward after life's fitful fever.

In the devotion to the Sacred Heart of Jesus we are prompted to enkindle in us the fire of Divine Love which God promised long ago would always burn on the altar of men's hearts. In the devotion to Mary's Immaculate Heart we are challenged to imitate the virtues of Mary, "our life, our sweetness and our hope." Mothers who are lovers of the Lady Mary merge their individuality into the good of their homes. Fathers strive to become faithful beadsmen of Mary the Immaculate Mother and thus keep their work-stained hands unsullied from the stains of graft or evil commerce with the world in which they labor. Youth is prompted to keep its ideals white as an alabaster vase because of Mary's Most Pure Heart. Little children see in the Immaculate Heart of their Mother Mary the reflection of God's beauty, for she was "the handmaid of the Lord." We priests see in this holy devotion the rallying point of heroic souls who have been purified by God's grace, by His abiding love, and redeemed by Christ's sacrifice on Calvary. In the devotion to Mary's Immaculate Heart one finds a true blending of heroic love and fortitude, courage to fight sin and a holy purpose to be an ardent apostle of Jesus and Mary. Is this not the very heart of the Church? Is this not the very core of Christian living? Is this not the true spirit of Christliness?

Surely then it would seem that it is in God's plan that through this devotion to the Immaculate Heart of Mary we will form in ourselves the likeness and virtues of her Divine Son. And thus, seeing His image in our souls, Mary Immaculate will bless us every day of this, her Rosary month of October, and the other days of our life on earth.



# Men Against Crime

by William Hillary

**Our FBI is the nation's science institute for the preservation of justice and law.**

**A** MAN was murdered with a wooden club. The club, broken from a larger piece of wood, was covered with 17 layers of paint, on top of which were paint splatterings of two additional colors. A board taken from a suspect's home was found by laboratory analysis to contain 17 layers of paint and splatterings of two additional paints. Layer by layer the paints were compared and found to be identical in color and composition.

This one analysis, carried out in the laboratories of the Federal Bureau of Investigation, is typical of the 104,937 examinations conducted by the FBI scientists, engineers, and technologists during the past year. It is one illustration of why J. Edgar Hoover and his "G-Men" are entitled to the respect and trust the law-abiding citizens of the United States have for them.

"Crime does not pay" today because modern methods of running down criminals are so deadly accurate it is practically impossible for a criminal to get away. All the forces of science, medicine, psychology, and chemistry can be turned loose on the modern criminal. The color of his hair, some peculiar mannerism, the toothpick he unknowingly drops, or the way he blows his nose may be used against him. The fact that he has gotten away with a few mis-

deeds doesn't mean that he has perfected his technique. It means that the modern methods have not yet been used against him. There is no way on earth for a criminal to cover all his tracks.

Although the FBI did not become well known until after the great crime wave of the 'Thirties, the organization was in existence many years before.

The FBI dates back to 1908, when

Selective Service Act of World War I and espionage laws to block the work of spies brought new duties. Then the National Motor Vehicle Theft Act was passed in 1919 to curb the increasing transportation of stolen automobiles from state to state.

**I**N 1924, Attorney General Harlan F. Stone, who later became Chief Justice of the United States, appointed J. Edgar Hoover, then 29 years of age, as Director of the Bureau. Hoover accepted with the understanding that henceforth this organization was to be a career service in which ability and good character were to be the requirements for appointment, and performance and achievement the only grounds for promotion.

It was not until the early 'Thirties, however, that the nation began to hear about the band of law-enforcement recruits J. Edgar Hoover was training.

In the early morning hours of September 26, 1933, a small group of men surrounded a house in Memphis, Tennessee. In the house was George "Machine-Gun" Kelly, late of Leavenworth Penitentiary. He was wanted by the FBI for kidnapping. For two months FBI Agents had trailed the gangster and his wife, Kathryn Kelly. Quickly the men of the FBI, accompanied by local



AN FBI BOMB X-RAY

Attorney General Charles Bonaparte directed that Department of Justice investigations be handled by a small group of special investigators. In the following year the name "Bureau of Investigation" was assigned to this group.

The small organization gradually grew during the succeeding years. The



law enforcement officers, closed in around the house, and entered.

"We are Federal officers. . . . Come out with your hands up . . ."

"Machine-Gun" Kelly stood cowering in a corner. His heavy face twitched as he gazed at the men before him. Reaching trembling hands up towards the ceiling he whimpered, "Don't shoot, G-Men; don't shoot!"

That was the beginning of a new name for FBI Agents. By the time Kelly had been convicted and had received his sentence of life imprisonment, the new nickname, and abbreviation of "Government Men," had taken hold throughout the underworld. Along the grapevine of the powerful empire of crime passed whispered words of warning about the "G-Men."

FROM the FBI Headquarters in Washington, D. C., a network of 52 field divisions covering the United States and her territorial possessions is supervised. Watching the FBI machinery, making certain it functions effectively, is the job of the FBI Director. The morale, discipline, loyalty, and efficiency of an organization are no stronger than its chief's. In J. Edgar Hoover, the FBI has a chief who has, from his high school days, "chastened his contemporaries with his morality."

In the FBI laboratories are 1,883 specimens of ammunition from all American and some foreign manufacturers. There is also a reference collection of firearms, and the scientists can tell with uncanny accuracy the make of weapon from which a bullet was fired. By checking the powder burn on a victim's coat it can identify the kind of powder that was used.

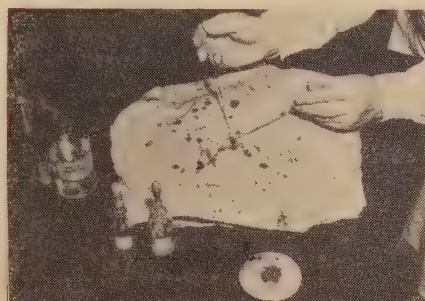
The FBI has a file of over 2,500 forged checks. It has 28 shades of human hair. The careful checking and matching of these and other exhibits with sent-in clues uncovers many a criminal who thinks he has pulled "a perfect crime."

The FBI is first and foremost a fact-finding agency. Its investigations are as important in clearing the innocent as in

convicting the guilty.

Several months ago an officer brought to the FBI Laboratory scrapings taken from the fender of a blood-stained automobile and other specimens from a bloody spot on the shoulder of a highway. He said two boys had driven the car but would not explain the presence of the blood. A hit-and-run death was suspected, but no body had been found.

An FBI technician made tests while the officer waited. In a short time he had the answer: the stains were from beef blood. While the boys may have



FABRIC BLOODSTAIN TEST

run over a cow, no person had been killed, as suspected.

In another case, a soldier was suspected of writing bad checks. An FBI handwriting examination proved the serviceman was not to blame, although circumstances had pointed strongly toward him as the guilty person. The technicians then went one step further. They identified the real author of the bad checks from his handwriting.

Since 1940 the population of the United States has increased 14.3% while serious crimes increased 18%. Last year, a total of 1,790,030 serious crimes were committed, or an average of one serious crime every 18 seconds. In an average day last year 301 persons were feloniously killed or assaulted; 146 robberies were perpetrated; 1,129 places were burglarized; 468 cars were stolen; and, in addition, 2861 thefts of other types were committed. Those figures reflect that the American people, day after day, are paying a bitter toll in death, personal sorrow, and financial loss, to the

criminal. In 1951 every major classification of crime, except robbery, showed an increase.

HERE ARE straight-from-the-shoulder comments from Mr. J. Edgar Hoover on U. S. crime. "The extent of organized crime in the United States is a national disgrace. The very fact that we have a crime problem reflects an evil of even greater import. The American home too often does not occupy the place in our national life that it did at the turn of the century. We are in a state of moral depression. The breakdown of the home is both a cause and a result. The bad state of affairs in too many of our schools is another result. In many instances any semblance of religious training is barred and the mentioning of God is frowned upon while espousers of godless communism carry on under the guise of academic freedom.

"We can never have a crime-free America until all who stand for law and order are united and determined to mobilize against those who constitute our army of lawlessness. Only a return to the fundamentals upon which this Nation was founded—a moral reawakening—a revitalized spirit and a rededication of service to our fellow man—can make this a reality.

"The solution of the crime problem is a simple matter; enforce existing laws fairly and impartially, vigorously, and relentlessly, and mobilize the full force of every medium of education as to the facts about crime.

"I have no sympathy with the position of those who constantly are urging against the publication of information on crime. In fact, I would urge the dissemination of more information on crime which puts crime in its proper perspective and reveals it in all its horror and filth, and revolting character. Only in that way can public lethargy be forced into action." Americans can count on Mr. Hoover and his devoted "Men Against Crime" to do their best to make America ever-safer from criminals.



# NEWS AND VIEWS

*Harry C. Graham, O.P.*

## BLESSED JOHN OF VERCELLI, PRAY FOR US.

On September 4, at the Holy Name altar in the Church of St. Vincent Ferrer, a Mass was offered by the writer in honor of Blessed John of Vercelli for the intention of our founder's early canonization. On Thursday of each week at the same altar, a Mass will be said for the same intention. All Holy Name men, their families and friends are invited to join us in these devotions by sending their intentions to "The Vercelli Shrine" at the National Office.

While this Mass in honor of Blessed John of Vercelli will be said weekly, it is now planned to have a Novena of Masses in preparation for the feast of our Patron, December 1. This series of Masses will begin on November 23 and continue through the feast day. During these particular days we ask the individual parish unit as well as the members of the Society to include the general intention in their daily prayers.

### A Promise

During the meeting of Religious Orders of Priests, Brothers, and Sisters held at Notre Dame University, a luncheon was given on August 10 for the Dominican Fathers in attendance at these sessions. At the luncheon, attended by twenty-six friars from six Provinces of the Order, the canonization of Blessed John was a subject of discussion. Each priest present promised to offer one Mass for our general intention and to do everything in his power to spread this devotion. On the same evening, representatives from thirty-one communities

of Dominican Sisters met at the invitation of Mother Gerald of the Adrian Community. Representatives of these various communities promised their enthusiastic support in the cause of Blessed John. Members of the Society should gather courage from such splendid cooperation and should personally support our campaign through their own personal prayers and sacrifices.

### Puerto Rico

After a pleasant trip from New York in the mid-afternoon of August 28 we sighted the Island of Puerto Rico where the 14th Biennial Convention of the Holy Name Society was to be held over the weekend. The thrill of seeing land after some six hours of flying over the ocean was akin, to a much lesser degree of course, to the thrill that must have been experienced by Columbus and his intrepid companions when first they sighted the land of these same Islands some five centuries before and opened to the old an entirely new world.

At the airport of the Capital, San Juan, a group of Dominicans headed by the Very Reverend Mariano Nieuwenhuyzen, Vicar Provincial, along with Dr. Romon T. Colon, president of the San Juan Diocesan Union, and Mr. Dominic Guszmann, president of the Bayamon Society, greeted the writer. The greetings were most pleasant, though it was a keen disappointment to learn that Father Jordan Raemakers, the Spiritual Director of the Union, was absent because of painful injuries suffered through a fall. However, we were soon welcomed by him at the Rectory of San

Antonio in Rio Piedras, where he was confined to his room.

From there we went to Bayamon for the evening. The next day was spent visiting the Bishop, His Excellency, Most Reverend J. C. Davis, of San Juan, and several convents of Dominican Sisters from the States. On each of these visits we urged the Sisters and their students to join in our crusade of prayer for canonization of our founder, Blessed John of Vercelli. In the afternoon we visited the Church of San Domingo, in Bayamon, and toured the city.

After supper we drove to Comerio to spend the night with the Dominicans at St. Joseph's Rectory. In the morning after a drive through the mountains, where the scenery is of exquisite tropical beauty, we returned to Bayamon and thence to Rio Piedras, where the Convention began in the evening.



FR. JORDAN RAEMAKERS, (left) WELCOMES  
FR. GRAHAM TO PUERTO RICO





DELEGATES AT OPENING OF HOLY NAME CONVENTION IN PUERTO RICO

### A Letter

We reached the mission at Comerio, Puerto Rico, 45 kilometers from San Juan about 8:30 one evening. One of the "padres" was giving four altar boys their serving assignments for Mass the next morning. I was introduced to Manuel, Antonio, Roberto, and Carlos. Only Roberto spoke English, as he had lived some few years in the United States. I taught the boys to say the prayer "Blessed John of Vercelli, pray for us," and asked them to pray it daily. The next morning, early, I walked across the plaza to the church. There three of the boys awaited me to serve my Mass.

Several weeks later, when I had returned home and gone to St. Louis, I received a letter, part of which follows:

DEAR FATHER GRAHAM:

We hope that when you receive this letter you are in perfect health. As for us, we are all in the best of health. We regret your leaving from Porto Rico, but we hope that you come back again to Comerio, and you can stay here for a long time. We all wish that you have success in your religious deeds in the U.S. We always remember the prayer that you taught us, and we say it every day. Since you have left Porto Rico we are always remembering you. . . .

Well, Father, it's time for us to say good-bye to you because we haven't anything else important to tell you.

Your friends in Comerio  
that never forget you,

*Manuel, Tony, Robert, Charlie*

### Holy Name Calendar

Puerto Rico had been hot. An escape was sought back in the States, but the weather followed more. In Chicago, St. Paul, St. Louis, Columbus and other towns I visited, it was continued heat and more of it. At St. Paul, arrangements were made to send to each *Holy Name Journal* subscriber a Holy Name religious art calendar, which will be our way of saying thanks. Our subscribers who have supported our *Journal* will have the benefit of a good Catholic calendar and at the same time will have a memento of the Holy Name staff in New York. We hope that our subscribers will renew their subscriptions and perhaps obtain for us new subscribers. If every member of the Society did this favor for us, our *Journal* circulation would increase immeasurably and the magazine would be greatly improved. Will you help us?

### St. Louis Holy Hour

The weather in the Mound City was no better than it was in Chicago and St.

Paul. It was hot, almost torrid, but St. Louis was more than enjoyable. It was like a reunion of old friends, meeting Msgr. Lloyd, Archdiocesan Director, and Father Anler, his gracious assistant, along with all the officers and men of the society. At 7:30 in the evening a low, long cloud hung over the city, and prayers alone kept the rain away. The candlelight Holy Hour, however, was carried out with solemnity and dispatch. The Most Reverend Archbishop addressed the 15,000 present, stressing the loyalty due to our country. He reiterated the solemn words of the Holy Name Pledge when he urged the members to be staid and faithful to their declaration "I pledge my loyalty to the flag of my country . . ."—sacred promise made by each member on entering the Society.

### The Vercelli Rosary

Everywhere the writer traveled he explained the purpose of the Society's new official John of Vercelli Rosary beads. At each meeting they were received most enthusiastically and eagerly sought. The given intention in saying the beads is the canonization of our founder Blessed John of Vercelli, and this little note is to urge Holy Name men to obtain the beads and recite them for that intention.

### A Monsignor

Last year, at the National Convention in Detroit, Headquarters honored the Director of the Richmond Holy Name Union by presenting him with the McKenna Award. We considered it a privilege to make this award honoring Father O'Connell and the Diocese of Richmond, especially because of the splendid work that Bishop Ireton has done for the Holy Name Society since the very first National Convention in 1912 in Baltimore. That same spirit has been continually manifested by Father O'Connell and the officers and men of the Richmond Union. We are more than pleased to learn that the Diocese and its good Bishop have honored Father O'Connell with the title of Right Reverend Monsignor. The staff at headquarters expresses its sincerest congratulations with the prayer: "Ad Multos Annos."





Young visitor prays at graves of Jesuit missionaries and Hurons massacred over 300 years ago by Iroquois at Fort Ste. Marie.



Excavations uncovered a lock canal system which was used by missionaries to bring canoes into the stockade.

## *Shrine of*



The site of an original building is definite it is outlined, and patient assembling of original lumber and stonework brings fort nearer to completion.



Father Lally, S.J., director of shrine, discusses new plans with Mr. Jury, director of excavating.





Trained excavators dig carefully into 300-year history in removing from soil original wood and stoneworks.



Final resting place of two Jesuit martyrs is near a stone stockade where missionaries and Hurons were massacred by Iroquois.

## Martyrs

As one travels from Toronto to the Thirty Thousand Islands region of Georgian Bay roadside signs invite the tourist to "Visit the Martyrs' Shrine." This shrine, near Midland, Ontario, honors two of North America's first martyrs, St. Jean de Brebeuf and St. Gabriel Lalemant. Ever since their canonization in 1930 interest has been aroused in all the areas where Jesuit missionaries had attempted to teach the Indians the Gospel of Christ. Reconstruction and restoration attempts have been of particular value in Fort Ste. Marie, near Midland, the scene of 17th century Jesuit activity.

A group of missionaries had traveled with Hurons returning from Quebec and had built a settlement at Fort Ste. Marie. Their work of making Christ known to the Indians progressed slowly, since trouble appears to have stalked the settlement from the start in the persons of hostile Indians. The Iroquois, bitter enemies of all settlers, made numerous attacks and succeeded in massacring so many of the settlers and Christian Indians that the Ste. Marie fort was abandoned.

In recent years field parties have made good progress in the attempt to rebuild the entire fort area. The work is slow, naturally, but the patience of those interested, under the direction of Mr. and Mrs. Wilfred Jury, noted Canadian archeologists, and of Father Lally, S.J., who has studied the ancient documents relating to Fort Ste. Marie, enables the work of excavation to proceed with success.

The Martyrs' Shrine is a high point of interest and devotion for many visitors each year.



As stones of old buildings are unearthed they are fitted into their original form like jigsaw puzzles. Piles of such stones are in the foreground.





FATHER PATRICK MARTIN

# The Junior Holy Name Society

October 8, 1952

DEAR GANG:

One of the fellows was in this morning and asked me a question which I am sure most of you have asked yourselves at least once during the past. "Father, what am I to be when I get finished with school?" It was a good question. It was the sixty-four dollar question. The question is easy; the answer is not. Many elements enter into the consideration of such a problem and into its solution.

God has a plan for the universe. Everything we see in the world has a purpose for its existence. If the birds and the bees, the flowers and the trees have a reason for being here, so must man. Early in our school life we studied the catechism and one of the questions was, "Why did God make me?" The answer, as I am sure you remember, was, "God made me to know Him, to love Him, and to serve Him here that I may be happy with Him for ever in heaven." Life, according to that answer, is just a preparation for eternity. Our purpose in life, then, is to save our souls. But the question is, "How?"

Looking about the world we find many occupations, many trades, many jobs. All these are means of saving the souls of those who follow them. Each one has his vocation: policeman, fireman, soda jerk. Hundreds of callings stare me in the face. Hundreds of roads lead off, not into the wide blue yonder, but to our final home, heaven. Which is for me?

The first thing to do is, pray. God what do YOU want me to do? There are many things that I like to do. But, what do You want me to do? What do You want me to be? We ask

God, then, for vocational guidance. The direction of the Holy Ghost is needed to show us the best way to serve God here and thereby save our souls.

Don't be scared, I'm not talking about religious vocations. We covered them last year. I am talking now about the ordinary vocation of your father, your grandfather, your older brother. Whatever they are doing is their vocation, "doctor, lawyer, Indian chief."

We come now to the second consideration. If you are going to build a house you check to see if you have enough money to pay for the material. If you're going to build a snow fort, you gotta have snow. The first thing to do in deciding your future, is to check yourself. Sit down with a pencil and paper and figure out your talents. There's no use insisting on being an opera star if you can't tell one note from another. You'll never be a ball player if you can't hit the side of a barn. If languages are a complete mystery to you, you'll never be a linguist. If math knocks you for a loop, forget the sciences. If you're color-blind Michelangelo will never fear you as a rival. What can I do? What can I do well?

The third step is to seek counsel. Ask one of your teachers or a close friend or relative to advise you. Talk it over with a member of the profession you feel inclined to follow. Our vision of ourselves is not always clear. As the poet says: "Would the good Lord the gift He'd give us; to see ourselves as others see us." Various aptitude tests will also give us some idea of what we are fitted for.

Three steps face us in answering the question of our future:— prayer, self-examination, advice. Take these three steps and take them soon. Don't keep putting it off. You may be wasting valuable time. It's later than you think. See your grade advisor or vocational counselor—today.

On the second Sunday of the month the members of the JUNIOR HOLY NAME SOCIETY have a splendid opportunity of taking the first step in the right direction. Prayer to our Divine Lord in Holy Communion will open our hearts so that He can tell us what He wants. In the words of the Apostle, "Lord what would you have me to do?"

Sincerely,

FATHER MARTIN



# THE TRAGEDY OF PETAIN

by Anne Tansey

**The Hero of Verdun—"an old man who knew so much glory and so much humiliation."**

**I**T WAS A SAD PROCESSION that wended its way slowly from the fortress prison on the bleak Ile d'Yeu, off the coast of France, to the Church of Notre Dame at Port Joinville. In the tiny procession were the black veiled widow, the remaining relatives of the dead man, Monsignor Jeah Rodhain, chaplain general of France who officiated at the transfer of the body from the prison for burial, and Canon Podevin, the prison-chaplain. There were also those very few Frenchmen who could find it in their hearts to forgive in death an old man who made a serious mistake in the face of terrible danger during an acute national crisis and brought ruin on the land which he loved and had served for 65 long years.

Like a mother, who never gives up her children, the Church gathered in the body of the outcast and paid him due homage as a son of the Church and for his constructive contributions to the land of his birth. Only the Church recalled the glory of former days when the dead man had been acclaimed a hero of France, and remembered the dark days when as an intrepid leader, Marshal Henri Philippe Petain had declared, "They shall not pass Verdun," his words ringing around the world like a clarion call.

Few men in this life have known greater glory or suffered greater humiliation than Marshal Henri Petain, who headed the armies of France, took over the control of a state that was on the verge of collapse, made a tragic mistake

in foreign policy, saw his country fall into disgrace and defeat because of his error, and was later condemned as a traitor and sentenced to life imprisonment in exile.

**G**OD CALLED the fallen hero home when the old soldier was 95. With the love and charity of Jesus, her Divine Founder, the Church buried Petain with honor. Three Bishops assisted at the funeral rites. Canon Podevin of Paris offered the Requiem Mass; Bishop Enrique Chappoulie of Angers gave the final absolution, and Bishop Antonio Cazaúr of Cazaúr gave a brief allocution and, recalling the days of the defense of Verdun by Marshal Petain, said, "We shall pray for the wish and dream of the Marshal: The unity of the French people and the greatness of our country."

Henri Joseph Omer Benoni Philippe Petain was born on May 23, 1856, at Cauchy-la-Tour in France. He was the fifth child in a family of seven. He was a troubled soul almost from the beginning, resenting his lowly station in life. His father was a poor but respectable farmer. Relatives claim that Philippe, as he was always called in his youth, was ashamed of his family and that he was spurred on by burning ambitions. Whether the charge was true or false has never been proven.

The boy's mental gifts were fully recognized in the village where he attended school and through the influence of the parish priest he was awarded a

scholarship to the Jesuit College of St. Omer. At college he prepared himself for entrance to the national military academy at Saint Cyr, choosing the life of a soldier.

When Henri Philippe Petain left home for Saint Cyr he was 20 years old, a handsome and intelligent young man, a gifted student and a prepossessing companion. Life at Saint Cyr was usually very hard for a poor boy, as it was peopled for the most part by the pampered sons of wealthy families. Petain, however, got along very well at the institution because of his athletic superiority, intelligence, and charm of manner. He was invited to the homes of friends and found himself in an exciting new world totally different from the poverty and hard work of the farm.

**A**FTER graduation from the military academy Petain found it too hard to tear himself away from home for Colonial service, even though promotions came faster and easier in the colonies. He decided to pursue his career along more scholastic lines. His excellent record secured him entrance to the L'Ecole Supérieure de Guerre. Only the most studious and intelligent of all young French military men were admitted to this institution of higher learning. Members of the General Staff were usually chosen from these officers. While they were young they usually were assigned as aides to the older generals.

Petaín was graduated with honors and was placed on the staff of the military



governor of Paris. The famous Dreyfus case precipitated a crisis in France and caused a wave of anti-clericalism. Petain was a good, practicing Catholic and therefore rallied to the defense of his Church, even though doing so was detrimental to his career, because the Republicans, as personified in the Third Republic, were in the saddle and were having things very much their own way.

The left wingers were aware of Petain's views on national issues and successfully side-tracked his advancement. As an instructor in the college he managed to reach the rank of Colonel, but year after year passed until he reached the age of 60. He was just another French officer, his budding promise as a military leader having been deliberately destroyed by his antagonists.

It is claimed that Petain grew very bitter during these years, feeling himself unjustly discriminated against, and it is charged that he compensated himself by having a good time in his social life. He was a bachelor until the later years of his life, and was always welcome in the homes of conservative bankers and wealthy manufacturers. A few years before World War I he was appointed assistant dean at the Advanced School of Military Cavalry at Saumur, and from there was named to the 33rd Infantry Regiment at Arras.

**S**UDDENLY Petain found himself commander of the Second Army. It was a terrific promotion to jump from the rank of Colonel to that of a general in a few months. There were good reasons behind the appointment, however. The guns of World War I had exploded and Alsace Lorraine fell to the advancing armies of Kaiser Wilhelm of Germany. France was failing utterly with offensive war. Superiors remembered the quiet and aged teacher who had always championed methods for defensive warfare. The General Staff remembered Petain and took him out of moth balls after their humiliating defeat. For Petain, life literally began at 60.

In his classroom Petain had taught the value of defense from chosen and well prepared positions and the superior

virtues of counter attack when the opponent had spent his strength. Only Colonel Petain had used this strategy at the Marne and it was Petain who emerged from the terrible fracas with glory. He was immediately made a major general and was given command of the Second Army. In six weeks the 60-year-old military man became the hero of France.

**A**s Commander of the Second Army he commanded the Champagne offensive, invented new methods for saving lives, and looked after the welfare of his men so well that they literally adored him. When he reached Verdun, France had all but lost the battle. Verdun was surrounded on three sides and had to depend for supplies on one secondary highway. It was here that Petain's talent for organization exhibited itself. The Germans kept shelling the road, Petain kept rebuilding it. Three eight-hour shifts of laborers did nothing for months but repair the road. For supplies they used the stone in the surrounding hills. During the entire siege 7000 trucks a day were dedicated to carrying 50,000 men and 80,000 tons of ammunition a week to the battlefields. The enemy did not pass Verdun—the line which Petain had built had stopped them and he emerged as almost a sanctified figure. Had he died at that time he would today be rated as one of France's greatest heroes of all times. His later years only served to bring him defeat and disgrace.

With the Grand Cross of the Legion of Honor on his breast, he became a foremost military chieftain of the Allied Armies. He fully expected to be chosen as Supreme Commander of the Allied forces and might have been, only for Great Britain. The British ruled against Petain and chose Marshall Ferdinand Foch instead. Petain would never forgive them for this insult and his bitterness over it was to be the seed of his destruction when in World War II he preferred to collaborate with the Nazis in place of helping Great Britain.

The death of Marshal Foch in 1929 left Petain in complete supremacy and control of the army. All the other fa-

mous generals of World War I were dead. Henri Petain was the sole survivor of the "Marshals of Victory." He remained the unquestioned authority on military matters and expanded his defensive theories at great length. The Maginot Line became an obsession with him. He considered it impregnable. The French people and their armies could sit back in placid contentment with illusions of complete security.

There were younger generals in the French Army who were opposed to Petain's defensive theories. They felt that France would need airplanes and tanks for modern warfare, but they were not listened to and France expended her energies on concrete for the Maginot Line. Charles de Gaulle had a plan to mechanize the armies of France. He outlined his plans in a book. The Commander-in-Chief would not give it a hearing, but Adolf Hitler did even more than that. Hitler used the plan to build the army which speeded across Europe like a mechanized mower in a wheatfield.

Petain's defensive theories which had saved France in World War I were the cause of her defeat in World War II. The inadequacy of France's army rested on Petain's shoulders. He was the nation's military head for years preceding 1934. He had served as Minister of War and military adviser to successive ministers. The Maginot Line had blinded him to reality.

**I**N 1934 politicians began talking of making Petain President, but the old man begged to be excused. He told them he was too old to govern a nation. However, a hero was needed to oppose the hodge-podge group of Socialists, Communists, and members of a dozen different political parties. Age was dimming the normally critical faculties of Marshall Petain. The Fascists flattered him. It was pleasant to be called the "Social Messiah" in his old age. Petain grew afraid of where he was being led, however, and fought desperately against the pitfalls that befall politicians. Pierre Laval was a persuasive political com-  
*(Continued on page 36.)*



# ACTION ON THE PARISH FRONT

## *A Monthly Series on Holy Name Organization*

by **F. A. M.**

**T**HE MONTH OF NOVEMBER is referred to in the Church calendar as All Souls' Month. It is a time set aside during which the faithful are asked to remember in a special way the souls of all the faithful departed. As a Confraternity of the Church, the Holy Name Society obviously recognizes its duties toward its departed members. Its men want to remember them particularly during the month of November, and so they set aside the Holy Name Sunday in November in memory of both those members who were called to their eternal reward during the past year and all departed members. The November Holy Name Sunday, therefore, is officially designated as All Souls' Sunday, or Memorial Sunday.

### **Spiritual Remembrance**

As a fitting spiritual remembrance for departed members the parish Holy Name Society is urged to arrange a program which would include the following specific suggestions:

1. The parish Holy Name Society should arrange to have the Holy Name Mass on the second Sunday in November offered for the repose of the souls of its departed members. This arrangement is to be made with the pastor.
2. Every Holy Name man should be requested to remember in his prayers at Mass and Holy Communion the following Communion Intention of the month: "The Repose of the Souls of Departed Members of the Society."

### **Meeting Remembrance**

Parish Holy Name Societies desiring a special memorial service at the

meeting will find the following plan helpful and impressive:

1. Erect a tableau on the stage of your meeting hall composed of a background of ferns, palms or flowers, or even a black drape.
2. In front of this background arrange a candelabra containing a lighted candle for each member of the Society who passed away during the immediate past year.
3. At an appropriate time during the meeting the curtains should be parted to display this tableau and to present the official memorial service at the meeting.
4. A roll call of the deceased members of the past year should be called by the secretary with the president responding with the word "absent" in each case.
5. An altar boy on stage should be instructed to extinguish the candles one by one as the roll of deceased members is called.
6. At the conclusion of the roll call the spiritual director should be asked to lead special prayers for the repose of the souls of these departed members.

The spiritual remembrance in church and this brief ceremony in the meeting hall will certainly leave a lasting impression on your membership, particularly in regard to the spiritual advantages of our Confraternity, even after death.

### **Memorial Resolution**

It is suggested, likewise, that a memorial resolution be prepared for each deceased member to be adopted at the meeting and to be presented to the families of the deceased members

immediately thereafter. Such a memorial resolution could read as follows:

### **IN MEMORIAM**

WHEREAS, Almighty God, our heavenly father, called to his eternal rest on ..... the immortal soul of His faithful servant .....

....., and WHEREAS, in his death, the Holy Name Society has suffered the loss of a most loyal member, and

WHEREAS, his was a life of reverent observance of the teachings of Holy Mother Church, of fidelity to every obligation assumed, and of loyalty to the cause of the Holy Name Society, and, WHEREAS, to the bereaved family there surely is the consoling thought that a life well spent in His service will merit the reward of a just and merciful God. Now therefore be it

RESOLVED, that the Holy Name Society, with humble submission to the will of Almighty God, deeply deplores the death of our beloved member, and with fervent prayers for the repose of his soul tenders to the family of our late brother an expression of sincere sorrow in this their hour of great bereavement.

### **Announcements and Publicity**

An observance of this kind merits special consideration in the matter of announcements and publicity. It is suggested, therefore, that a special mailed notice be sent to all members of the Society calling attention to this memorial program. This notice should likewise carry the request of the offering of prayers for the repose of the souls of departed members. The spiritual director should be requested to make adequate announcement of the program from the pulpit on the Sunday preceding Holy Name Sunday as well as on the day itself. An outstanding program of this nature also sug-



gests carrying adequate publicity in the local press and in the Catholic paper.

So much for your actual November program. Let us now pass along to you a few other general suggestions for Holy Name work.

### Vercelli Shrine

We are confident that you are completely aware of the crusade of prayer that has been going on for Blessed John of Vercelli's canonization. We have been advised time and again to open and close our Holy Name meetings with a prayer to Blessed John for success in our Holy Name work as well as for success in the efforts that are being made for his canonization.

For the first time, now, a statue of the founder of our Society, Blessed John of Vercelli, is available at National Headquarters. These statues are reasonable in price. The original statue from which these replicas are made will rest in a special Vercelli Shrine in the lobby of National Headquarters. Why wouldn't it, then, be a good idea for each parish branch to secure one of these smaller statues and set up a small shrine in the meeting hall where Holy Name men meet? If this is not practical, why not use the statue with a few flowers and candles as a centerpiece on the officers' table at your monthly breakfast or evening meetings? In this way we shall call attention to our great crusade of prayer for Blessed John's canonization and also we shall be cooperating with our National Director in creating a widespread interest in the devotion to Blessed John.

### Another Meeting Hint

We cannot call your attention too often to the fact that every Holy Name meeting must be thoroughly planned by the officers *beforehand*. The meeting must include all the normal business procedure of a standard meeting of a men's organization. Unless your membership is kept completely informed of all the activities

of the Society, it will lose interest in the organization. Be sure to allow all your committees to report at these meetings and to open and close your meetings on schedule. We should also like to remind parish officers that if they find evening meetings are not well attended, they could do no better than to transfer to a Sunday morning breakfast meeting after the Communion Mass. Breakfast meetings have proven to be successful in all parts of the country where they have been tried.

### Practical Programming

We wish to again call the attention of parish officers to the booklet entitled, "Practical Programming for

Holy Name Officers." This booklet is the answer to all your program problems and should be in the hands of every parish officer. The booklet can be obtained through the National Headquarters of the Society.

### Next Month's Preview

In the November issue of the *Holy Name Journal* we shall attempt in these columns to present helpful ideas for your December program. Remember, the month of December is Spiritual Bouquet Month for the Ordinary of the Diocese. The program, then, will be woven around the great feast of Christmas. Detailed ideas will be presented next month so that you can prepare a banner program for December.

## WEARING THE BADGE OF CHRIST

### *Your Holy Name Emblem Should Be Your Proudest Identification*

The Holy Name emblem in your lapel is the choicest and proudest mark of personal identification which a member of the Confraternity of the Holy Name can wear. Bearing as it does the sacred image of Christ Himself, for Whose honor and for love of Whose name the martyrs gave their lives, the Holy Name emblem should be given preference over all other emblems, medals and insignia. Prouder still should every Holy Name man be whose privilege it is, and his alone, to wear it always. It should be worn by him, not for the purpose of humoring a common fondness for wearing insignia of some kind or other, but for the pure love of the Holy Name of Jesus. By wearing his Holy Name lapel button, the Holy Name man publicly proclaims his firm, unalterable, undying belief in the divinity of Jesus Christ, our Teacher and Leader.

In these days when secularism and Communism are striving to expel God from society, the true Holy Name man, bearing the sacred Name of Christ in his heart, on his lips and on his treasured emblem, is prepared to fight and die like the soldiers of Constantine, like the martyrs of the early centuries, like the crusaders of old, for that "Name that is above all names." Blessed as it is, the Holy Name emblem becomes for him one of the sacramentals of the Church, with all the efficacy and worth these holy things possess. It is a constant daily reminder to the Holy Name man of his pledge to keep faith with Christ, with our country and with the standards of manly piety; it is a visible, sensible urge to his fidelity to that pledge.

Every Holy Name man should wear his lapel button or badge always, on week days as well as on Sundays, and he should do honor to that badge by a pure and blameless life, a life worthy of an apostle of the Holy Name. He should remember that the eyes of believers and unbelievers are on him, and that all will judge by his actions not only the integrity of the whole Society but even the honor of the Catholic Church itself. The wearing of the Christ Child lapel button is an explicit profession of faith, and in this he conforms to the spirit of the Holy Name Society, which expects its members to show themselves openly as Catholics.

Approved by the Holy See and endowed with the blessing of the Sovereign Pontiff in 1909, the Holy Name insignia is instrumental in the gaining of these indulgences: (1) A plenary indulgence for all members of the Holy Name Society whenever they receive the Sacraments and take part in public Holy Name demonstrations, wearing the Society's official button or badge. (2) An indulgence of 300 days once a day for all members of the Holy Name Society who regularly but visibly wear the Holy Name emblem while they are in any public place, provided they say once a day, "Blessed be the Name of the Lord."



# LITURGY IS FOR LIVING

Brother Franciscus Willett, C.S.C.

**A**MERICA is beginning to catch on to the idea that the liturgy movement is important. After more than a quarter century's work by Gerald Ellard, Monsignor Hellriegel, Reinhold, Dieckmann, Ermin Vitry, and a host of others, we can say that every moderately informed Catholic has at least heard of the liturgical movement. That in itself is something. More concretely, thousands have been led to study the liturgy and pattern their lives by it. Hundreds of parishes have introduced active participation in the liturgy.

As always happens, a group of wrong ideas grew up along with the spread of liturgical knowledge. If the liturgical movement is to bear abundant fruit in America, these ideas must be combated. Clearing up misconceptions seems to be the greatest problem facing the growth of liturgical life today.

To many, the liturgy means nothing more than a "liturgical altar," flowing vestments, and at least competent Gregorian chant. These things are good, of course. Perhaps they must be part of the ultimate goal of the movement. But they are only externals, and thus secondary. To make these the end of the liturgical restoration would be to stop before even beginning.

Others have set up as the goal the dialogue Mass or the congregational sung Mass in every parish. This goes a little further and a little deeper than the first idea, but it too is stopping short. Certainly group participation in the liturgy is very desirable, one might almost say necessary to vitality. It is not, however, by itself the answer to all problems of modern parishes, as too many of its advocates have claimed. It will be of value only when

liturgical living, whole and entire, is brought into the parish.

Lastly, the liturgy is not "something nice," that extra little frill that dresses up a parish, but is not necessary. Such an idea shows a lack of comprehension of the liturgy. And that brings us right to the problem. What *is* the liturgy? What is the goal of the liturgical restoration?

**T**HE LITURGY is the public, official prayer of the Church. Now, the Church is Christ on earth. We can say, therefore that the liturgy is the prayer of Christ in His Mystical Body.

The greatest act of this prayer of Christ, the great High Priest, and universal Mediator, is the Mass. Christ is the true offerer, the true priest. The man who stands at the altar is a sharer in that eternal priesthood. By him, through him, Christ offers Himself again to the Father on behalf of all the Mystical Body, all the Church. The Mass, then, is not the prayer of one or two, or of the hundreds who attend that Mass; it is the prayer of each member of the Mystical Body by the simple fact that they are members of that Mystical Body.

Other acts of the liturgy are found in the official liturgical books of the Church. The breviary, or Divine Office, is Christ praying in His Church, whether it is sung gloriously by a choir of monks or recited simply by a priest kneeling alone in a chapel. In both cases, it is Christ who prays.

In so short a space, I can only hint at the profound depths of the liturgical life. If more knowledge is desired, probably the best place to begin is Father Gerald Ellard's *Christian*

*Life and Worship*, or with a subscription to the magazine *Worship*.

This next idea, however, is essential to an understanding of the liturgical movement. The celebration of the feasts of the liturgical year, the Nativity for instance, is essentially different from our celebration of birthdays, wedding anniversaries, and the like. These latter are mere remembrances. The liturgical feasts are not just commemorations, but actual instruments for the conferring of grace. When I celebrate Christmas in a worthy and fitting manner, I receive all the graces of poverty, littleness, humility that I would have received if I had knelt with the shepherds. The Babe of Bethlehem, as He lay in His crib, knew across the centuries that I would be saying this prayer, assisting at this Mass, celebrating this feast. The graces He begged then, and earned then, are waiting for me, waiting since that first Christmas night.

Therefore, as the Church spreads before us the life of Christ in the liturgical year, she is not just commemorating or teaching. She is communicating year by year, feast by feast, the graces earned by the Head of the Mystical Body.

**T**HE MISSAL MOVEMENT ("Pray the Mass with the priest"), one of the earliest manifestations of the liturgical revival, was undertaken for this reason. If the people would attune themselves to the spirit of the liturgical year, would ask for the graces proper to the feast, as indicated in the missal, they would participate more fully in the reality of the feast. The blessing and encouragement of His Holiness, Pius XI, confirmed the rightness of this logic.



The missal movement, too, was intended to bolster the idea that Catholics are a consecrated people, a priestly race. Not that they possess powers in the sense of one who is ordained. That is the priesthood of Christ shared. Each member, however, can and does share in offering the Mass.

Because each one does, in a true sense of the word, offer the Mass, it is only fitting that each one should take an active part in the Mass. The server is there only as a representative of the people. The responses that he makes were once made by the entire congregation. What is now sung by only the choir was once sung by everyone. This beautiful participation of the laity in the sacrifice of the Mass ended with the barbarian invasions and the break-down of a common language, about the fifth to the seventh century. This was not done without hurt to the Church. Later centuries were known as the Ages of Faith, but they carried within themselves the seeds of the Reformation. And that jarring, searing event has absorbed the best energies of the Church up till now. In the shock of that conflict, many things were turned loose that bed-rock essentials might be kept. Somehow, the liturgical spirit escaped. This is not the place to show how, as liturgical life decreased, materialism increased. That is, however, how things worked out.

People lost a sense of their priesthood. They forgot the vast rhythm and boundless graces of the liturgical year and liturgical living. At least, too many did. And they did forget the inner meaning because they lost their participation. Active participation is not, of course, essential to living in the spirit of the liturgy. Even a missal is not indispensable.

With the disappearance of participation began that modern atomization of society, in which each man acts as an individual rather than a member of the same Mystical Body. It is a rare parish today that feels in itself an organic unity, a oneness. When you say

your rosary, and I read my prayerbook, and the priest at the altar mumbles his particular and private prayers, the unity of worship is gone. That, of course, spreads to business and social contacts. Then we are as individual as the grains of sand on the sea shore—a mass, but unified. We are no longer cells of the same body.

With the disappearance of participation began the secularization of Church feasts, until we end up with the horror of modern Christmas. Easter, too, is beginning to topple. Halloween is long gone. Those feasts that did not catch the popular eye have too often faded from importance, even in the eyes of Catholics.

**I**F THE basic meaning of the liturgy were stressed, and if an attempt were honestly made to carry the liturgical spirit into personal, family, and daily life, the restoration of active participation could bear tremendous fruits. But the liturgical movement must be taken whole and entire. There can be no picking and choosing. If we have the externals we must have the spirit; if we have the spirit, it is fitting that we have the externals.

**T**HOUSANDS of harried parish priests will be willing to agree with everything that has been said. After they have said, "Yes," they'll add, "but..." Too many enthusiasts of the liturgical movements have brushed aside that "but." It's a mighty big "Yes, but..." Many other problems must be solved before the entire liturgical program can be used in modern American parishes, especially those of big cities.

Parish priests in large cities tell us, "We have a Mass every half hour. We have to, to provide opportunity for Mass to our people. How can we have a dialogue Mass, or a congregational high Mass?"

This article is too short to even hint at solutions to the larger problems of the parish. There are books on the subject, such as Abbé Michenneau's

*Revolution in a City Parish*. There are, nevertheless, certain stop-gaps that can be recommended.

A recent treatment of the Mass suggested that the minimum for participation of the laity was saying "Amen." Now, that makes sense. Even in crowded parishes, on a half-hour Mass schedule, the people can say "Amen," i.e., "So be it; yes, we agree to the prayers said in their name; especially the "Amen" that ends the canon. A sermon or two explaining the meaning of "Amen" in all its fullness would make the act meaningful. Perhaps the people could also respond with the "et cum spiritu tuo." Extra time? A few seconds. In any parish, big or small, this would make a fine beginning.

In a large parish, there are bound to be some interested in the liturgical revival. Saturday, or other weekdays, would furnish a time for the dialogue or sung Mass.

Here is the key point to the restoration in most parishes: When the people are ready to participate in the liturgy, their pastor will usually happily provide the opportunity. Therefore, members of the parish must assume some initiative in study and organizing.

A wider reading of the great encyclical of Pius XII on the Sacred Liturgy, *Mediator Dei*, especially in the schools, will hasten the restoration. This encyclical shows the importance of both externals and spirit, and encourages participation.

Liturgical family life should be fostered. Meals can take on the swing of the cycle with great church feasts being also culinary feasts. Advent wreaths, family playlets, family seasonal devotions, all of these can emphasize the spirit of the liturgy and carry it out into daily life.

The problems indeed are many. We will do the whole movement a service by not claiming too much and by not over-simplifying. Our greatest service will be rendered by permeating our life with the liturgy, so that "I live, now not I, but Christ lives in me."



# LABOR-MANAGEMENT JOTTINGS

*"Capital cannot do without Labor: Labor cannot do without Capital"*

—POPE PIUS XI

by **Charles B. Quirk, O.P.**

**I**T IS becoming the common experience of most Americans that statistics can be used to "prove" most anything. Admitting the adaptability of statistical data and being fully aware of the tentative nature of conclusions derived solely from statistics, it is nevertheless true that the authority, or impartiality, of the individual or agency issuing statistical data measures the credibility of the findings. Within the last few weeks the National Labor Relations Board revealed indisputable evidence that American unions are losing an unusually large percentage of N.L.R.B. elections. Actually, the statistics indicate that 32 percent of Board elections—held to determine whether or not employees in designated collective bargaining units preferred union representation—resulted in rejection of the union.

Using the April-June quarter of the present year as the statistical period for calculation, the Board indicated that during this time 2,020 elections had been held. 207,383 employees were eligible to vote and 178,230 cast ballots. In 1,365 instances, or 67 percent of all cases, employees voted for union representation. In 1948 the comparable percentage was approximately 80 percent, in 1949 roughly 71 percent, 73 percent in 1950 and 69 percent in 1951.

Obviously, no sweeping conclusions can be drawn from the statistical facts of the N.L.R.B. report. Too many qualifying factors must be considered when the numbers involved and the time period used are relatively small. However, this much seems certain. Many union leaders can no longer rest on their laurels nor assume that the official union "line" in any given instance will be ac-

cepted without reservations by rank-and-file workers. The workers of the nation have suffered greatly in the series of recent strikes and work stoppages. Apparently, they are beginning to question the long-term effects of some of the more spectacular victories of organized labor's leadership. The vast majority of the nation's union membership is still loyal to the men who have directed their destinies. But it would seem that among the masses of unorganized workers, 75% of the American labor force, are considerably less inclined to have unions represent them than they were four years ago. This fact, we think, deserves profound consideration in the upper reaches of American union leadership.

## **British Labor Backs Churchill**

Adversity and time, together, seem to have the effect of neutralizing bitterly opposing views about the achievement of a common objective. In postwar Great Britain the Labor Party has been in the ascendancy for the greater part of the last seven years. It has employed its political power to launch an ambitious plan of industrial nationalization to which it was pledged by the socialism of its historical ideology. In all this it was continually opposed by the Conservative Party and, most effectively, by the wartime Prime Minister, Winston Churchill. For Mr. Churchill and his supporters the Labor Party's economic program was a betrayal of Britain's past and represented a wholly ridiculous ignoring of economic realities.

The indomitable Churchill, almost single-handedly, battled the Government at every stage of its program and even-

tually convinced a majority of the British that his party could better salvage the nation's economy than the incumbent Laborites. But during his second term as British Prime Minister, Churchill's efforts to apply Conservative principles to the herculean task of restoring British economic stability have been greatly qualified by the British Trades Union Congress. The T.U.C. is Great Britain's one, massive labor association and represents approximately 8,000,000 workers. The Congress is the very heart and nerve system of the Labor Party and, apart from its political power, controls the economic life of Britain through loyalty of the British laboring class to its many affiliates. Full cooperation between the T.U.C. and the Government is an indispensable prerequisite for British recovery.

Even the sanguine Churchill would not hope for this cooperation from political opponents whose plans he had so unmercifully belabored. However, Mr. Churchill, despite his conservative politics, has consistently championed basic welfare legislation. This fact and the realization of Britain's tremendous economic needs seems to offer the only explanation for the recent almost unprecedented support given to the Conservative Government by the leadership of the Trade Union Congress. Last May the Chancellor of the Exchequer, R. A. Butler, with the demand of over 5,000,000 British workers for increased wages confronting him, warned of the serious maladjustments in Britain's financial status. Apparently convinced that the logic of the Chancellor and the Prime Minister was clearly against wage boosts at this time, the General Council of the



T.U.C. issued a statement in its annual 244 page report substantially agreeing with the position of the Conservative Government.

Requesting its membership to refrain from demanding wage increases in 1952-53 the Council states that because the nation's productivity has not risen proportionately, "substantial wage increases are bound to raise costs," and, "any appreciable increase in the costs of our exports at the present time might have serious consequences for our standard of living." Furthermore, the Council asserted, "Rises in the cost of our exports could in themselves price Britain out of world markets: this factor is largely in our control and to some extent within the control of the trade union movement."

When this report is submitted to the entire T.U. Congress in the latter part of September, Left Wing groups will undoubtedly oppose it. However, there is every reason to believe that the majority of the T.U.C. membership will sustain their leadership. At any rate, British labor leaders have given the free world an outstanding example of genuine labor statesmanship. It has also provided American labor leadership with a pattern of action for that day, not too far distant, when substantially the same set of circumstances will undoubtedly face the United States of America.

#### A. F. of L. Teachers Reverse Traditional Policy

The August 16 issue of the Brooklyn *Tablet* carried an edifying and sobering testimonial to the Faith by Dr. Bella Dodd. Miss Dodd, a former member of the National Committee of the Communist Party in the United States and a legislative representative of the American Federation of Teachers, A.F. of L., was one of the few highly respected spokesmen for the radical groups within the teacher's union. People differed violently with her views but, always, they recognized the woman's sincerity and her acknowledged legal ability. Her return to the Faith of her childhood brought down upon her head the wrath of the Communist Party and has cost

her dearly in the almost total loss of her once lucrative law practice.

Against this background the witness of Bella Dodd to the Communist infiltration of the Teacher's group certainly has real credibility. During her tenure of office within the Communist Party, Miss Dodd had access to membership statistics. She maintains that approximately 1000 members of the Teacher's Union, in the period 1944-1949, were active dues-paying members of the Communist Party. Dr. Dodd, added, how-

"The exercise of the right to vote is a grave responsibility, at least when there is involved a question of electing those whose office it will be to formulate the constitution and laws of the country . . . particularly those laws which affect, for example, the sanctification of feast days, marriage, the family and school, and those which give direction, according to justice and equity, to the various phases of social life."

—Pius XII  
(Allocation to Lenten preachers of Rome, March 16, 1946)

ever, "I am convinced most of them, perhaps 95 percent, would resign if they were not afraid . . . of being vilified and smeared by the Party and its agents, and afraid that even if they broke with the Party the Board of Education would not believe in their good faith and would fire them anyway."

Just six days after the statement in the *Tablet*—and the publication of her interview with the school page editor of the New York *World-Telegram and Sun*—the American Federation of Teachers A.F. of L. Convention voted almost unanimously to refuse aid to any teacher who is a proven Communist Party member. The five hundred delegates to the union's Thirty-Fifth National Convention, by this action, reversed a position it has held since the foundation of the group. Although the Federation's constitution forbids membership to Communists, Facists and "others who sub-

mit themselves to totalitarian control," the A.F.T. had maintained, and frequently defended, the proposition that a person's membership in any legal political party should not of itself bar that person from the teaching profession. By an overwhelming majority the Federation now takes the stand that since it refuses membership to Communists it "cannot logically insist that boards of education employ or retain such persons as teachers in the public schools."

The A.F.T. resolution comes a bit late and undoubtedly reflects pressures from the parent American Federation of Labor. However, by implication at least, it would seem that Bella Dodd's "95 percent" of fearful Communist teachers are beginning to take the first halting steps along the road she has traveled so courageously.

#### All Is Not Gold That Glitters

Recent figures compiled by the Department of Commerce and issued by the Bureau of Labor Statistics bear striking witness to the fact that "all is not gold that glitters." Employing 10,-813 families in ninety-one areas throughout the country, the B.L.S. reached these conclusions about the "average family" budget in 1952.

- over the last twenty years the total number of dollars received by the "average family" has almost doubled; but the purchasing power, i.e., the amount of goods and services that these dollars can buy, has *risen just 39%*.
- with \$4,800 as the average total income of the average American family, \$450 is the tax "take" of Uncle Sam. This represents approximately 9% of total income as compared with 1.5% in the period 1935-36.
- all expenses, after taxes, amount to \$4,700 (food, clothing, housing, and miscellaneous); but income after taxes is \$4,350: therefore, the average American Family is now \$350 "in the red" yearly and must either tap its savings or borrow to pay for its share of the American Standard of living.



# She's Still In Pigtails

by Fletcher D. Slater

The next time "the little woman" stirs up a scene, here is something to take into consideration.

**A** FRIEND of mine was sore, the other night, because his wife didn't want him to go out with the boys for a quiet game of poker. He resented her interference, and they had a battle royal. As sometimes happens, she won. He didn't go out. But the air is strained, now, between Bob and Alice.

"Why, she took on like a spoiled brat!" he said to me indignantly. We're next-door neighbors, and pretty close. "She ranted and raved, and when that didn't do any good, she bawled. Why, she acted like a two-year-old!"

"And I suppose you acted like a mature, calm, Christian gentleman of—what is it?—thirty-seven?"

He colored up some, at that. "No," he admitted. "I suppose I didn't." But his jaw was out, and I knew I was off to a bad start. You can't ever reason with a person about emotion, because emotion simply isn't reasonable. You don't *think* it; you *feel* it.

Then, thank God, I had a thought: Why, I'm doing the same thing, emoting, right now! I resented him blaming Alice for something that was just as much his own fault, and I had showed my resentment in the realm of feelings, by sarcasm.

I put my arm across his shoulders. "I act the same way, Bob, when I get in a fight with Dot," I confided. "I know just how you feel."

I paused, and I could feel him relax.

We were back on the old friendly footing.

"I don't think I ever told you before," I said, slowly, feeling my way, "but Dot and I used to fight all the time. It got so bad it looked like we were going to split up. I got scared, and went to talk to a marriage counselor—you know, a fellow who makes a specialty of advising couples who're having trouble."

**B**OB LOOKED interested, and I went on.

"This fellow—well, it's Doctor Judd—is pretty wise. He asked me if I was meeting all Dot's needs. I had to admit we were sleeping in separate rooms by now, if that's what he meant."

"No," he said, "that isn't what I mean. Sex is only a small part of it. I mean, have you been meeting all her *little-girl* needs, her needs to be dependent on you? You know, part of your wife is still a little girl in pigtails—the unconscious part of her."

Still looking interested, Bob said, "Go on."

"Well," I said, "I can't go into all that, Bob; it took Doctor Judd five or six months, an hour every week, to get me to understand something about the unconscious."

"You mean dreams, and stuff like that?" he said.

I nodded. "Only there's more to it. Look: when you and I were little kids,

from the time we were born till the time we started to school, we depended on our folks for everything—milk and food and clothes and a house to live in, and *everything*. Our folks were awfully important to us; without them, we'd have died, or we felt we would. Right?"

"Right," he conceded.

"So having their approval was awfully important. If they disapproved of us, it was like being threatened with death, because if we thought they didn't like us, we were afraid they wouldn't take care of us, and we *would* die."

Bob nodded. "Sounds reasonable."

"So the things they disapproved of in us, we also disapproved of in ourselves. If they said to me, 'Fletch, you mustn't be such a show-off. It isn't nice to always be trying to get attention,' why I felt that showing off was a threat to my very existence. They didn't like me that way. So unconsciously I forced underground the wish to show off."

"It was like me saying to my desire to show off—and it's a perfectly natural desire, I realize now; every kid wants to show off and get the spotlight; so does every grown person, really—I said to that wish to show off, 'Get away! You're making my parents hate me. I don't want any part of you. Go away and don't ever come back to get me in such trouble!'"

"So literally, Bob, I did get rid of the drive to show off. I shoved it under-



ground, into the unconscious. I didn't even know I had ever had such a desire. I just *didn't* have it any more—not consciously. But it was still there in my unconscious.

"As Doctor Judd explained it to me, every unconscious desire we kick downstairs has to be kept there by an equal force, always holding it down. Well, the way I held down my show-off drive was to act just the opposite. I became very shy and modest. I never undressed in front of anybody. I blushed whenever a girl looked at me. I hated to recite or take the center of the stage."

Bob broke in. "You mean, while you were still a kid?"

I shook my head. "No; even today I've still got some of it. You see, that false modesty worked, when I was a kid. My parents liked me that way. So I kept on holding down my show-off wishes by being shy and modest, all through school. Why, I never even went to the boys' toilet in grade school."

I pulled in a deep breath. I was getting a long way from Bob and Alice.

"Well," I went on, "now I'm beginning to understand a little about my unconscious drives, Bob. I'm trying to bring them up to the surface. Like this show-off business. Doctor Judd helped me to see that my blushing and over-modesty was just a gimmick to keep down my real drive to show off. But now I realize that showing off is a natural desire in all of us, so I'm trying to stop keeping it down. And I'm succeeding. Why, I even tried out for the last Community Playhouse play!"

I could see Bob was mulling it over, trying to apply it to himself and Alice, and not getting very far. Bob was decidedly not a wallflower.

"So," I barged on, "I came to understand that Dot had things in her unconscious, too. Her folks were pretty straight-laced. They didn't give her much love, and they were always telling her that she mustn't do this, and mustn't do that. So she probably had to push underground a lot of wishes to be loved and cuddled and petted.

"But they're still there. Unconsciously, she was wanting me to be exclusively hers, to love her and make over her and protect her and fondle her, like she had always wanted her dad to do. But she had had to force those wishes out of sight, as a little girl. And the force she used was to close up tight like a clam, and never say 'Boo!' And that's how she always did, in our fights. She'd just go around the house, never saying a word. But all the time she was wanting me to love her. She was wanting that, even when she was pushing me away.

"You see, the gimmick she had hit on as a little girl had worked, with her folks. She had said to herself, 'They don't like me when I act loving, when I crawl up in their laps, when I hug and kiss and want to be petted.' So she repressed all such feelings, and they liked her that way. They said she was growing up, was a big girl, now.

"It had worked as a little girl, so she was still trying to make it work."

Bob studied this awhile. Then he said, "So what?"

I KNEW I couldn't get across to him in a few minutes what it had taken Doctor Judd six months to wise me up to. But if I could just get him to see a little—

"That's a good question, Bob," I said. It wasn't hard to be patient; I just remembered how dumb I'd been, half a year ago. "Well, here's what: As soon as I got hep to the fact that a lot of Dot was really little-girl yearnings and desires, however disguised, she began to make sense to me.

"When I'd go out, evenings, she wouldn't say a word—just clam up. She was trying the same old gimmick that worked when she was little. Only with me, it made me mad. So we went around like a couple of soreheads. We scarcely spoke to each other for days.

"But finally I understood that while she seemed to be withdrawing, pulling away, really all she wanted was for me to be all hers, to stay with her, and take care of her and love her, like she'd always wanted as a little girl, but never got.

"So one day I just put my arms around her and said, 'I don't want you to be mad at me, Dot. I've been a big heel, but I do love you.' She started to pull away when I first took hold of her, but when she realized what I was doing and saying—well, she broke down all over, all at once. I had a loving little girl in my arms."

Bob looked dubious. "You mean you've never had any trouble since?"

I grinned. "Only when I forget that Dot is still wearing pigtails, one part of her. When I forget that, I get into trouble."

"But what about you?" Bob demanded. "Maybe you've still got some little-boy stuff in you, too."

"And how! But Dot is coming to realize that, too, so we're really having fun. She's sharper than I am; she can often see my unconscious, little-kid wishes cropping up in the unreasonable things I do and say. So we talk things over."

MY COMPANION looked thoughtful. "And you think," he said, "it might help Alice and me if I realized a lot of the dumb things she does are because it's the little girl coming out in her?"

I nodded. "But don't be critical of her. Just accept those little-girl wishes. Because you may have one or two little-boy drives, too—like you resent being told you can't do something, even when you know it's for your own good. Like when you were supposed to lose weight, and Alice was helping out by giving you salads instead of potatoes. Remember how sore you got at her because she wouldn't feed you?

"Unreasonable, sure—but children are often unreasonable. They want what they want when they want it—and we've all still got a lot of that in us. But if we just realize it, and realize that our wives are the same way—well, you just can't get mad when you understand you're dealing with an unreasonable, demanding little girl, but the most loving little girl in the world."

"Um," said Bob. "Um." But he went back home. And I have hopes.



# the current scene

frank j. ford

## Point Worth Pondering

There appears to be a growing tendency in the thinking of many Americans that the American government is founded on the principle of majority rule. But this contention is flatly refuted by Mr. Frank Flick of Oak Park, Ill., who declares: "A mob lynching is majority rule! Most dictatorships are claimed at least to be based on majority rule. It has always been my understanding that the American form of government was one that guaranteed rights to the individual regardless of the desires of the majority. These individual rights are guaranteed by our great American Constitution by a system of checks and balances which prevent majorities from abusing the rights of individuals and minorities.

"To hear this statement referring to the great American principle of majority rule by politicians is very disconcerting," says Mr. Flick, "but what is more disconcerting is the fact that writers, commentators, and editorials so seldom challenge this erroneous conception of our form of government."

## Charity Corrupted

Individuals whose charitable contributions are conditioned by the extent of publicity which will accrue to the donors, find no admirer in columnist Sydney J. Harris. After listening to a radio program recently in which each contributor to a very worthy cause was greeted either by a noisy ovation or a polite murmur of approval—depending on the amount of his almsgiving—Mr. Harris was reminded of an entirely different background in which he seemed to hear a voice intoning from the Sermon on the Mount: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. . . .

But when thou doest alms, let not thy left hand know what thy right hand doeth."

"And I thought again," says Harris, "how the beautiful word 'charity' has become corrupted over the centuries; how it now serves as an excuse to have one's name announced on the radio or published in the society columns or lauded in the report of the annual meeting.

"I believe in private charity, but I believe it must remain truly private to be good. If the motive for giving is impure (and all desire for publicity is impure), then the act of charity is poisoned at the source. Why did Jesus think that this was important enough to include in the Sermon on the Mount? After all, if the money does good what difference does it make if the donor gets a little honor from his contribution? This is what most people think, and they are wrong.

"They are wrong, and Jesus was right, because He knew that the worst enemies of society are the respectable hypocrites who love to hide their bad private deeds under their good public deeds. He knew that public charity is the wicked man's way of salving his conscience and buying the respect of the community. And He knew that when the left hand shakes the right hand in self-approbation, then you have a denial of everything He stood for—a denial that is only too often made in the name of Christianity."

## Terror on the Loose

The worst mass persecution of American missionaries in our history now is going on in Communist China, according to Dr. Wallace C. Merwin, prominent Protestant clergyman. Based on reports from thoroughly reliable sources,

it is known that there are 32 American missionaries in prison, 25 under house arrest, and 136 others restricted in their movements, prevented from leaving the country and subjected to criminal accusations and attacks. "Their situation," says Dr. Merwin, "has become extremely grave. Never in any land has there been such widespread official persecution of American missionaries since the first ones went out nearly 150 years ago. The drive has smashed one of the most extensively supported mission fields of American churches. Five years ago, our churches had 2,986 missionaries in China—2,536 Protestants and 450 Catholics. Today only 193 are left. All of them—153 Catholics and 40 Protestants—are under various restrictions, charges, and punishment."

## New Role for Clowns

"We always thought," muses the *Chicago Tribune*, "that it was the business of a circus clown to wear floppy shoes, make his nose light up, and cause the children to laugh. Now, it appears, this is a grave mistake. Communist clowns in Hungary, in the opinion of the party organ, have failed to acquaint themselves with the fact that they represent 'one of the most important sectors of the cultural front.'

"Lacking this realization, the party scolds, these clowns obey a capitalistic formula in practicing their art. They make 'the flesh of the audience creep.' Instead, their object should be to 'ridicule cosmopolites, those who did not want women to work, apers of western fashions, and those who denied personal responsibility for work done.'

"We trust," concludes the *Tribune*, "that the communist clowns of Hungary will take this instruction to heart. Otherwise, it may be no laughing matter."



## The Castoff King

The possibility of a protracted visit from the dethroned fat boy now cavorting in Capri with his two score trunks and an equal number of retainers, inspires Anders B. Olson of Waukesha, Wis., with an idea which might save the American taxpayer a sizeable chunk come next March 15. Says he: "If Farouk, the playboy ex-king of Egypt, tries to squeeze his way into this country, he should be put through a rigorous screening to determine if he's a desirable entrant. And if he gets by the moral turpitude classification, he should be turned (or probably rolled) over to the Bureau of Internal Revenue for payment of income tax on his huge income. Knock the cover off a dozen or so of his bulging trunks, and I am sure enough money will pop out to justify a cut of at least 10 per cent on the income tax of every working stiff in this republic. Here is one guy that's really loaded!"

## Another Myth

The presumption that people can be moved or persuaded by appeals to their national origin is hotly disputed by Anthony Costa of Terre Haute. "There are a few individuals, of the stuffed shirt variety," he observes, "who keep themselves in plushy political jobs by beating their broad bosoms and shouting: 'I control the Hottentot-American vote' or some other. There was a time, when immigration was unrestricted, when there were a great number of poorly assimilated immigrants who used to go to the so-called leaders of their national groups for advice on how and for whom to vote, but in these days of second, third, and fourth or more generations, this state of affairs has changed, and no one any longer controls such votes except in his imagination.

"Let's take my family which is one of millions like it. I myself came here at the turn of the century and married a Swedish girl. We had three girls who are now married to boys all born in this country. One is of Polish extraction (second generation), another of German descent (third generation), the third Irish (fifth generation). All six of

them graduated from American high schools, the true crucible for the melting pot of this, our beloved country. Two-thirds of them graduated from American universities. None of them speaks anything but English and all think only Americanese. No one has ever controlled my vote and I am sure that no one controls the votes of these six American men and women. But even if some self-styled national leader controlled their votes, can anyone tell me which hyphen would predominate?"

## Who's Impossible?

A celebrated scientist, Dr. Otto Struve, University of California astronomer, has attempted to ease the anxiety of those credulous creatures who believe that flying saucers are scout ships manned by Outer-Worlders, looking us over preliminary to attack. "Maybe he proves only how gullible science is," comments the *Chicago Daily News*. "Dr. Struve says that studies of the solar system show that Earth is the only planet which can support life. Mars and Mercury are too hot and dry. Venus is bathed in carbon dioxide. Saturn and the others have an atmosphere of ammonia or methane.

"We," says the *News* in sort of an aside, "are intrigued by Dr. Struve's conclusion that a race of human beings couldn't live under those conditions. We know fellows who drink alcohol and wash it down with a chlorine solution. We know others who eat tabasco, inhale smoke, and exhale garlic. Why couldn't there be men who breathe ammonia, drink petroleum and eat fried rocks? Perhaps we ought to play safe and offer them a loan, instead of calling them impossible."

## Russian Discovery

The Russians are now claiming the discovery of America as one of their national achievements. Scanning this latest claim, the *Chicago Tribune* remarks: "Feeling about us as they do, they ought not to be proud of having found our continent, but apparently they are. At any rate, we have no counterclaim to present, such as we had when

they said the electric light and the airplane were their inventions. We are a logical people and must concede that, whoever discovered America, it couldn't have been an American. We'll have to let the Norwegians, on behalf of Erikson, and the Italians on behalf of Columbus, contest, if they dare, the documented record of the world-renowned Russian explorer, Diskoverovitch (841-877), whose brilliant career, as is well-known, was cut short by a grizzly bear on the site of the present village of Omaha. It is no coincidence that this frontier settlement finds itself in the province now known as Nebraska, obviously a corruption of the Old Slavic, Novobraski, meaning, as all scholars agree, the land newly discovered by the most modest of all the peoples of the earth—to wit: the Russians."

## Matter of Altitude

An expedition of mountain climbing Swiss scientists has descended from the loftiest spot in the world, Mount Everest, to report that the peak is growing higher every year and now towers 29,610 feet, compared with the last previously calculated elevation of 29,002 feet. Rising like the national debt?

## Meters for Walkers

"Now that Chicago and its suburbs have parking meters on every available foot of curbing," grouses Duane Woll of that well-taxed metropolis, "how about mileage meters for pedestrians wearing down our sidewalks? A meter could be attached to each citizen's right foot, and he could report monthly to the City Hall for a reading. Once a year all would be given a meter checkup. And there should be a weight limit. A heavy man will bust up more sidewalk than a lighter one, therefore he should be clipped for a heavier share of the upkeep. The police, too, are involved. They should put the clout on anyone wearing cleated shoes—a sure method of loosening the top surface of the concrete. Each year, one-tenth of the funds collected could be set aside to send the City Fathers on an eleven-month vacation—and the farther away, the better."



# Seeing the Everglades

by Louis C. Fink

**F**IFTY YEARS AGO, there was little law along the southwestern coast of Florida which is the Everglades. One resident is blamed for the deaths of 50 persons, and they say he kept a neat record of his victims. Plume-hunting—killing tropical birds for their feathers—was a profitable occupation down there, and about the only law those residents of the Everglades ran into was an occasional warden hired by the National Audubon Society.

On his way out, one hunter carried \$1,800 worth of plumes! No wonder the plume-hunters resented Audubon wardens. They killed the first one, Guy Bradley, back in 1905, and if you visit Cape Sable today you can see the marker at the point where his body was washed ashore.

The Everglades is a jungle and a desolate place to visit. But it is a national park now, over a million acres of the only sub-tropical area in the United States. It is not all water by any means, but rather a swampy plain, with little hummocks covered by hardwood trees and small islands of cypress. The mangrove trees, called the "land-builder," raises its masses of roots from the water and gradually solid earth is built in a tiny area.

The Everglades National Park is not like Yellowstone, or Grand Canyon, or Yosemite. It is not a region of clear lakes, well equipped with tent-sites, tourist cabins, good roads and plenty of fine restaurants. Nevertheless you can go to the Everglades, and if you are driving to southern Florida in the winter ahead, the Park should be on your itinerary.

**Y**OUR STARTING PLACE will be Miami, where a trained naturalist provided by

the Audubon Society will meet you and take you on a guided tour through what is otherwise almost inaccessible country. You'll go by station wagon and power launch, and you'll visit tropical regions you never knew existed!

You'll see the fabulous water turkey, also called snake bird or anhinga, a three-foot-long black bird with a long, snake-like neck and a fanned out tail. The water turkey is a silent bird, catching its prey by swimming under water, and if your visit frightens it, the bird will swim submerged, with just its long neck and head sticking out of the water.

Not a turkey at all, the anhinga is a darter, closely related to the cormorants which the Chinese use for catching fish. The anhinga is such a bird of mystery that the country preacher described its home as the land "where the Whangdoodle mourneth for its first-born."

If such a bird of mystery depresses you, then look for the roseate spoonbill, a burst of pink color that will startle you. Slightly smaller than the anhinga, the spoonbill is as colorful as a flamingo and has the added attraction of an unbelievable flat bill shaped like a spatula. Roger Peterson, the ornithologist, says the bill reminds him of the lip ornaments of the Ubangis. The spoonbill was once killed by hunters and its wings sold for fans on the streets of St. Augustine. It was very near extinction, but thanks to good conservation measures the bird has made a real comeback, although it is still much more prevalent in Texas than it is in Florida.

You'll see all sort of wading birds on your tour through the Everglades and having the help of an Audubon naturalist will make the trip more interesting. And you won't see just single birds. One of the greatest concentrations you're likely to run into will be the wood

ibises on Cuthbert Lake. The wood ibis is a member of the stork family, a very large white bird with a dark head and black areas on its wings. As with many other birds in this area, the wood ibis nests in colonies, building a nest of sticks in the trees, not more than 20 feet above the water. As your boat enters the lake, you'll see an island which seems to be covered with a white robe. Suddenly the robe will disintegrate, and hundreds—perhaps thousands—of ibises will fly into the air. But the startled birds quickly return to their nests, and as you sit there quietly, you have a good chance to study them.

**S**INCE PART OF THE AUDUBON TOUR through the Everglades is by boat, you spend a good deal of time admiring the large water birds. But you drive overland, too, and land birds are there to be seen: hawks, shrikes, the familiar jays, crows and mockingbirds, plus woodpeckers and kingfishers. Vultures—two kinds—will soar overhead until you have learned to distinguish the turkey vulture from the black vulture by the length of its tail and the number of times it beats its wings.

Everybody who has been to the marshes of Florida talks about the voice of the bird known as the limpkin. A large brown wading bird not particularly noted for beautiful coloring, the limpkin is remembered for its voice. A writer in a popular magazine said recently that the call sounded to her like the cry of a baby.

After your trip, you'll tell friends at home about a piece of America left over from a thousand years ago. Here is grass-and-swamp country that has only recently been opened to any but the most adventurous visitors.

The tours will be conducted from around the end of November to the end of April. The Audubon people shift the locale of the tours slightly as the season progresses to take advantage of the shifting concentrations of birds. You can get complete details from the National Audubon Society, 1000 Fifth Avenue, New York 28, or 13 McAllister Arcade, Miami.



## Maloy's Our Boy

It's a little early yet to concentrate on selecting an All-America Football team for the current campaign but just in case the thought may enter your mind, keep an eye on Charlie Maloy of Holy Cross.

Maloy may well be the Otto Graham of college football. During his parochial school days at St. Monica's in Rochester, N. Y., he followed the older boys, begging to play in their scrimmages. Only when they needed another man to make the sides even was he allowed to play.

Now, nine years later, he is the field leader of a powerful Holy Cross squad which is considered the best in New England and possibly the most outstanding in the East.

Maloy, now in his senior year at the Crusader school, was a standout signal-caller at Aquinas Institute in Rochester. His brilliant quarterbacking for Holy Cross last year won him recognition on the All-East eleven, honorable mention on several All-America teams and the prize post of field general by the National Football Service All-America Board. Much of his gridiron fame is centered on his uncanny passing ability.

As a sophomore, Maloy tossed 242 passes, a national collegiate record, completing 106 for 1572 yards and 14 touchdowns. Last season, in fewer games, he hurled 159 passes for seven touchdowns and a .453 average.

Charlie's biggest drawback is an ulcer. It kept him out of action quite frequently in 1951. And it could kick up again.

During the football season, Maloy's ulcer is the talk of the Holy Cross campus. Last year, nobody could fathom how he developed an ulcer. He

## PRAYER'S POWER

Last month in the *Journal* there was a story about Notre Dame and the great Rockne when, at the half he quit his team. It reminded me of an incident. Some years after that famous game the same two teams met at Evanston, Illinois. Northwestern was the favorite. The home team's town was agog with excitement. The Wildcats would win going away. After the game, coming down the ramp two boys about 12 or 14 in Boy Scouts uniforms, were walking in front of us. One said to the other sadly, "How can we win? Every nun in our school and perhaps in the whole country, were praying for Notre Dame to win." It is wondered if the good sisters will have busy prayerful Saturday afternoons this year.

H. C. G.

isn't the nervous type. He doesn't worry or sulk or tighten up before or during a game. Fact is, Coach Eddie Anderson was so positive that Charlie didn't have an ulcer that he offered to make a wager on it with the team physician. The diagnosis, however, showed that Charlie's ulcer was as real as a sprained ankle.

With regard to his talent for tossing a pigskin, Maloy comes up with an interesting theory. An end in his parochial days, Charlie often wished he could play in that post so he could improve his passing by observing passes from the receiving end. Truth is, his biggest ambition is to catch a pass for a touchdown. But not necessarily his own, though it would be quite a trick if he could do it!

So, you All-America selectors, remember the name of Charlie Maloy

of Holy Cross. It may fit perfectly into your lineup when the time comes!

## Teen Tennis Queen Again

Last month Maureen Connolly, who observed her eighteenth birthday on September 17, successfully defended her U. S. Women's singles tennis title at Forest Hills. Her victory turned out to be the only bright moment of the tournament for the United States. The American males were overwhelmingly outclassed and humiliated by the Australians, with Frank Sedgman as the chief Aussie executioner.

Miss Connolly, who is affectionately referred to as "Little Mo" by sportswriters, attended a parochial grammar school before graduating from Cathedral Girls' High in San Diego, California, last June. She's a good Catholic girl with a keen appreciation for Catholic education. Now, securely at the top of the tennis world, her unaffected mannerisms and friendliness serve as excellent examples for Catholic youth to study and follow.

Arthur Daley's observations on Marvelous Maureen at the end of the tourney are well worth repeating. On that occasion, he wrote in the *New York Times*, "About all America salvaged from some ten days of stirring competition at the West Side Tennis Club was the women's singles. It wasn't even a woman but a little girl who won that, the (then) 17-year-old Maureen (Little Mo) Connolly. She triumphed in business-like fashion over Doris Hart and never even permitted herself the luxury of a smile."

"Not until the trophy was being presented to her did she betray her age. She glanced over at Eleanor Tennant, her coach, and then acted like the little girl she really is. She winked



her right eye suggestively, the trace of a smile on her lips."

### Wanted: Fancy Dans

Boxing still survives today because of the terrific boost it has received in recent years from television. Video has created millions of new boxing fans who knew absolutely nothing about prize fighting before they began to watch the tele-version of fisticuffs right in their own parlor.

But now, as time goes on, will they be more selective in their desire for bouts? At first, they were easily won over by the rough, brawling action. Today they may become more ring-wise and prefer the scientific type of boxer. And there's the rub!

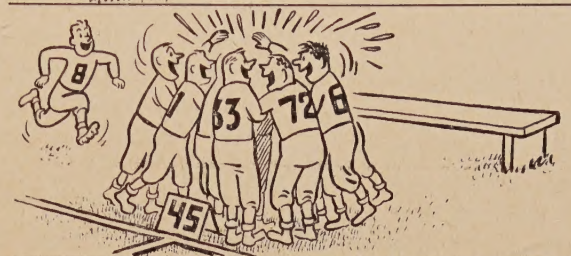
Modern day fighters are lacking sadly in the higher ring arts. With few exceptions, most of today's battlers couldn't carry the shoes of such capable boxers as Jack Johnson, Benny Leonard, Gene Tunney, Gentleman Jim Corbett, Barney Ross, Kid Chocolate, Jimmy McLarnin, Tommy Loughran, Jimmy Slattery, Young Stribling and scores of others.

Fundamental weaknesses of the current crop of boxers include their lack of change of style or tactics to create or take advantage of openings, their lack of ability to avoid a left jab, leading with right-hand punches, lack of stamina for a ten round tussle. All these deficiencies show up glaringly on ring telecasts.

Chuck Davey is a swift, clever southpaw with a good right jab. But the jury is still out on Chuck's ability to really take it and there's doubt whether he can hit hard enough to keep the rougher performers at bay. He did well enough against Rocky Graziano, it's true.

### More On Davey

Charles Pierce Davey is a new face, and a welcome one, in a profession that is sorely in need of fresh talent. He's a product of St. Luke's parish in Detroit. With his personable manner and clean living habits, Chuck is considered a real asset to the ring sport.



In four years at Michigan State, Davey won four NCAA boxing titles and captained the Spartan ring team for three campaigns. During the war, he was commissioned as a navigator and served overseas with the Eighth Air Force. He flew 13 missions, was awarded the air medal and two battle stars. When discharged, he was a captain.

Needing money to continue his advanced work for a master's degree in education, Chuck decided to follow the advice of friends by trying his hand at professional boxing. His rise in the ring has been meteoric and he's now on the brink of fulfilling two ambitions: winning the welterweight title and becoming a high school principal. Here's hoping he succeeds in both quests!

### Sports Merry-Go-Round

Knut Rockne was once asked, "What, in your mind, is the main requisite of a perfect football player?" He replied, "I would say the perfect football player would be a left half-back who was cross-eyed and could

pass with either hand."

Headline: "Colgate Hits Back At Red Sox Player Raid!" Ironically, Colgate's nickname is the Red Raiders. . . . Tom Fool, most disappointing two-year-old racehorse in 1952, was misnamed. If his first name would have been April, then perhaps folks wouldn't have taken him so seriously.

Back in the days when Ed Danowski, present Fordham coach, was starring for Steve Owen's New York Giants, many of those in attendance at the Polo Grounds were Ed's relatives. During one game, while Danowski rode the bench, voices in the stands began to heckle Coach Owen, chanting, "We Want Danowski."

For awhile, Steve withstood the verbal assault. When he had all he could take, he beckoned Danowski from the bench. Ed tossed off his blanket, warmed up briskly along the sideline and said, "I'm ready, Coach, and rarin' to go."

"That's fine, Ed," Owen retorted, "Now go sit up in the stands. There's a lot of people up there who've been askin' for you."



## "SAINT" CHRISTOPHER COLUMBUS—PERHAPS?

*(Continued from page 10.)*

promising to equip fifty thousand foot soldiers and five thousand horse in seven years to rescue the Holy Sepulchre. In another five years he would furnish a similar force.

IN HIS JOURNAL Columbus outlined plans for the conversion of the pagans in the East. The captives whom he brought from the islands were immediately baptized and instructed and returned home to convert their brethren. Columbus was a man with a missionary mind. The honors which were being heaped on him had no effect. All that concerned him was returning to the Islands and completing his expedition and his self-assigned project. On his second voyage he had seventeen ships and 1,500 volunteers, many of them noblemen. Twelve priests under a Vicar Apostolic were sent out to establish a church at Isabella. Plans were made to convert the natives. Columbus had no intention of "imposing" religion on the Indians. He was a generous man and he wanted to "give" them what he himself had found and enjoyed in the way of spirituality.

The new colony turned out to be a sad affair. Cliques were formed, discontent mounted and the wrath of the Indians was aroused by mistreatment of individuals. The natives planned a massacre of the Spaniards and this was only prevented by a bloody battle. Columbus was a mild man who strove to maintain peace but that seemed an impossible task. His health broke and he returned to Spain, where he was received kindly enough but not with so many honors. As soon as he was well he set forth in 1498 with six ships and 200 men, and following a more southerly course, discovered the Orinoco River and the mainland of South America. He was told of rich lands to the west.

WHEN Columbus revisited his colony he was met with disaster. Mutiny had deposed his brothers Diego and Bartholomew. On his arrival he too was

seized by the insurgents and sent back to Spain in chains. The Christian world was shocked at the spectacle of Christopher Columbus in chains. Isabella wept at the sight. Being innocent of the charges made, he was of course released immediately. But his future was on the downgrade. Nevertheless he set out for a fourth time after promising the reigning Pontiff, Alexander VI, that he would make good his promise of providing a crusade to recover the Holy Sepulchre.

The promise would never be fulfilled. On his fourth voyage Columbus found Honduras, but once more his health broke and he was forced to return to Spain. Nineteen days after his return

home his true friend Isabella died, and with her died the hopes of Columbus. His last days were haunted by disease and poverty. He died in 1506 at Valladolid, his body being interred in a Franciscan monastery. Columbus died considering himself a failure. He had not carried out the assignment which he had given to himself, but had unknowingly performed a much more important one, such being the will of God when man puts himself into the hands of God subject only to the Divine Will. Christopher Columbus was composed of the material of which saints are made. Perhaps one day his name will be inscribed in the glorious array of spiritual stars.

## THE TRAGEDY OF PETAIN

*(Continued from page 22.)*

panion and he knew that the people would follow Petain for they were strongly opposed to further warfare.

When Petain finally realized the trap in which France was caught he began to pray for a miracle of deliverance, but none came. He tried to rescue his unfortunate country by making the best deal possible with Adolf Hitler. It was a fateful decision which brought the hero of Verdun to trial as a traitor later when France was free, having been liberated by Allied forces. Petain was condemned as a traitor in 1945 after being "chief of state" of the Vichy government.

After serving five years in the fortress prison off the coast of France, the ill-fated marshal died on July 23, 1951. Because he was such a controversial figure in French national life the four Cardinals of France felt compelled to make a joint statement concerning him in the opinion of the Church.

Cardinal Lienart, Bishop of Lille, Cardinal Gerlier, Archbishop of Lyons, Cardinal Saliege, Archbishop of Toulouse and Cardinal Roques, Archbishop of Rennes, proclaimed: "Marshal Petain died after having been a prisoner for more than five years, until the age of 95, in the fort of Isle d'Yeu, a fact unique in the annals of our history.

Before the grave of an old man who knew so much glory and so much humiliation we think that it would be appropriate to say only a few words of peace.

"Few destinies have been more tragic than his. Among the military chiefs who distinguished themselves during World War I, he remains in the memory of his old soldiers as one of the greatest. That is what won him the honor in 1940, despite his 84 years, to be impelled by a distressed public to take on the supreme leadership of the state, to assume the gravest responsibilities in the face of invasion and enemy occupation. His actions since have been ardently discussed. However, he has always upheld the clarity of his intentions and has declared that history would be the judge. It is history in fact which will be the judge after God.

"The emotions aroused during his last few days lead us to believe that Masses will be requested for the repose of his soul. We can only commend this initiative so much in the French and Christian tradition. We want that these Masses, far from giving occasion for political demonstrations, will maintain throughout the dignity due religious ceremonies and lead to the meditation which prayer for the dead imposes."